

RESEARCHES
INTO
CHINESE SUPERSTITIONS

By Henry Doré, S.J.

TRANSLATED FROM THE FRENCH

WITH NOTES, HISTORICAL AND EXPLANATORY

By M. Kennelly, S.J.



Second Part

THE CHINESE PANTHEON

Profusely illustrated

Vol. VI

T'USEWEI PRINTING PRESS

Shanghai

1920

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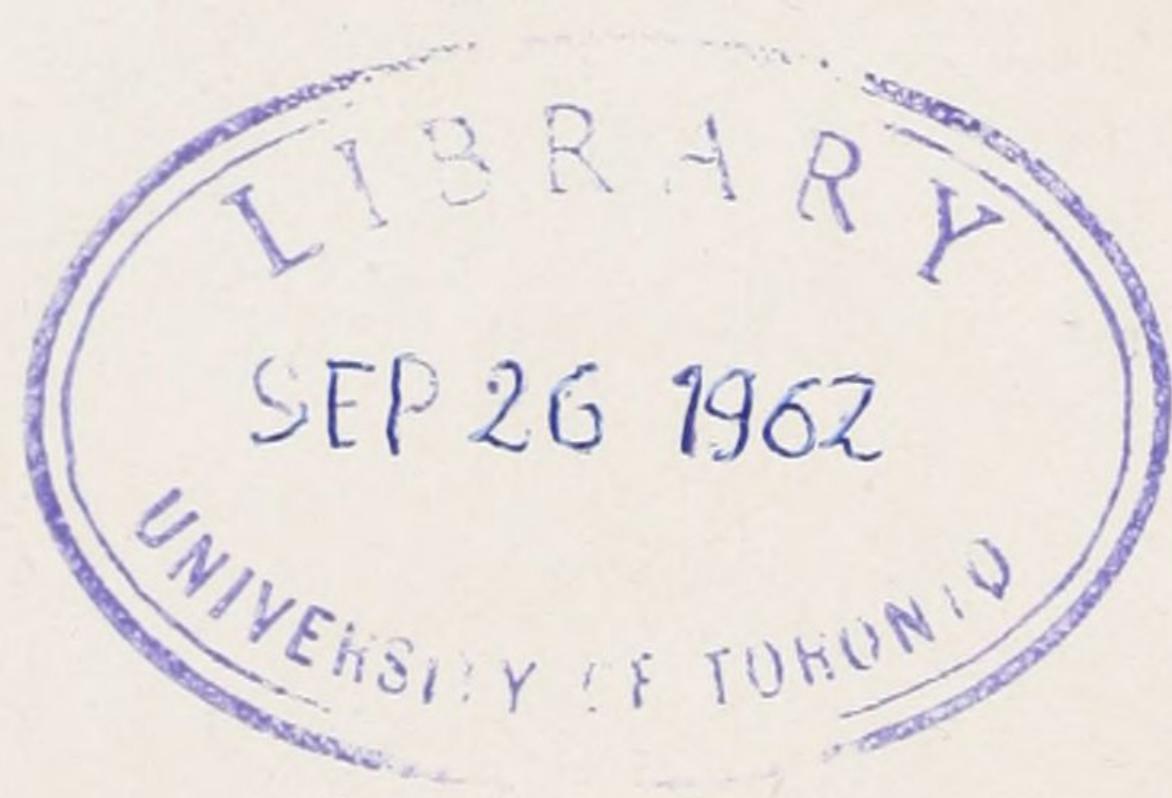
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PREFACE.

The present volume opens the second series of the Author, and deals with the gods and goddesses, culture-heroes, Immortals, genii, mythical and fabulous beings worshipped in China, in other words with the “*Chinese Pantheon*” (1). So far, few writers have dealt scientifically and adequately with such a subject, deterred it would seem by its vastness, and also because it bristled with difficulties, required immense research work, and a thorough knowledge of the “Three Religions”—Confucianism, Buddhism and Taoism—which prevail among the people. None of these claim a divine origin or character (2), but represent man’s natural endeavours to solve the great problems of life, on God, the soul, its relations to the Eternal; man’s craving for help in his struggle with evil, his emancipation from the world, his constant pursuit of immortality, and imperishable happiness in a life to come. To many readers, China’s religions are largely unknown, hence it has been deemed necessary to set forth briefly their general characteristics.

Generalities on the Three Religions.—Confucianism is more a politico-ethical system than a religion. On the great problems of God and the immortality of the human soul, Confucius gave no distinct utterance (3). Later exponents of the doctrine, and especially *Chu-hsi* 朱熹, identified God with Reason or Law, thus making

(1) See *Chinese Superstitions*. Vol. I. p. V (General plan of the work. Second Part. “Biography of Gods and Goddesses”).

(2) The Chinese regard Confucius as nothing more than the wisest of men. They do not claim inspiration for his words. Edkins. *Religion in China* p. 74. — Buddhism does not profess a divine origin. Edkins. loc. cit. p. 84.

(3) On the subject of the unseen world and the immortality of the soul, Confucius gave no distinct utterance to his disciples. He laid stress on duty and virtue, but said nothing of rewards or penalties in a future life. Edkins. *Religion in China*. p. 142.

him nothing more than an abstract principle, or the moral sense of humanity (1). Modern literati are utter atheists and materialists. They worship, however, culture heroes: the God of Literature, *Wen-ch'ang* 文昌; *Kw'ei-sing* 魁星, a stellar-god borrowed from Taoism; the Red Coat, *Chu-i* 朱衣; the Golden Armour Worthy, *Kin-kiah* 金甲, and extend their veneration even to the God of War, *Kwan-ti* 關帝 (2). Confucius discountenanced all worship of God by the people, hence they are not accustomed to the conception of a purely immaterial Being (3). Their notions on God are materialized, and he is confounded with the place where he resides, or with the material world which he has created. Confucianism, with its ethical code, has made the cultured man, the citizen, but has developed little the spiritual element in the minds of the people. Discarding all relations of man with God, it left the door open for polytheism and superstition (4).

Taoism and Buddhism then stepped in, and endeavoured to fill the religious wants which Confucianism failed to supply. Taoism embodies ancient Nature and Spirit-worship, and honours Immortals, genii, deified hermits and magicians. It inculcates quiet and rest, and places contemplation above action (5). Its heaven is situated amidst the stars, or in the Isles of the Genii, where all enjoy perfect youth (6). In its later phase, it degenerated into a search for the herb of immortality, and became a religion of dreamers. On the other hand, Buddhism offered to the Chinese people its smiling and merciful divinities (7), who meet their wants both in the present life

(1) See Chinese Superstitions. Vol. I. Preface. p. IV.

(2) See Chinese Superstitions. Vol. VI. p. 39-88.

(3) No worship of God by the people is permitted. Edkins. Religion in China. p. 61.

(4) Edkins. Religion in China. p. 93 (Materialistic views of God).

(5) Both in Taoism and Buddhism, contemplation is above action. Edkins. Religion in China. p. 113.

(6) See Chinese Superstitions. Vol. III. Preface. p. IX.

(7) Buddhist idols have a general expression of thoughtfulness and benevolence. Edkins. Religion in China. p. 7 and 42.

and the next: the Goddess of Mercy, *Kwan-yin* 觀音; *Amitabha*, who leads to the Western Paradise, the land of supreme bliss for all Buddhists in China and Japan (1). The generality of the people thus took refuge in Buddhism and Taoism, which gradually became the two popular religions of the country.

The Three Religions are based on three different systems of philosophy (2). At times, the Government patronized all, because it was thought they agreed. Emperors wrote prefaces to Buddhist works, helped to edit the Buddhist Canon, and even entered Buddhist monasteries. *K'ang-hsi* 康熙 gave a statue of *Kwan-yin* 觀音 to the Buddhist monastery of *P'u-t'o* Island, *P'u-t'o-shan* 普陀山 (3), situated off the coast of *Chekiang* 浙江; *K'ien-lung* 乾隆 ceded his ancestral palace at *Hangchow* 杭州 to Buddhist monks (4); State officials, though professedly Confucian, visit Taoist and Buddhist temples to pray for rain; Confucianists worship *Kwan-yin* 觀音, the Buddhist Goddess of Mercy, and though despising Buddhism, contribute to the building of Buddhist temples (5).

The philosophy of the Three Religions has influenced China's great writers, and the characteristic national tone of its legends (6). Between the Three Religions, bitter hostility reigned at times, but toleration gradually set in, and nowadays the three exist side by side, and strange to say, even in the belief of the same individuals (7).

(1) See Chinese Superstitions. Vol. VI. p. 89 (Buddhas, Deities and Worthies of the Buddhist Pantheon).

(2) Three systems of philosophy underlie the three great national religions of China. Edkins. Religion in China. p. 51.

(3) Edkins. Chinese Buddhism. p. 261 (Gifts by *K'ang-hsi*). — Chinese Superstitions. Vol. VI. p. 202.

(4) Edkins. Religion in China. p. 65 (Idolatry upheld by Authority).

(5) See Chinese Superstitions. Vol. VI. p. 2. note 1. — Edkins. Religion in China. p. 52.

(6) Edkins. Religion in China. p. 65-66.

(7) See Chinese Superstitions. Vol. VI. p. 1-2; p. 5. note 4. — Edkins. Religion in China. p. 56. It is quite a common thing in China for the same person to conform to all the three modes of worship.

Confucianism is theoretically the State Religion and controls the national conscience, but officials worship also in Buddhist and Taoist temples according to the form of each religion. The mass of the people believe in all Three Religions, and conform to them, without caring for the contradiction or inconsistency such a course involves (1). The Three Religions are thus amalgamated, blended, dovetailed into each other, and as the Chinese say, practically make but one religion, *San-kiao wei-yih* 三教爲一.

I. Principal Triads of the Three Religions.

Iº. The Three Sages or Founders of the Three Religions, *San-sheng* 三聖 (2). The amalgamation of the Three Religions has existed from the 17th century down to the present day. A picture, representing the Three Founders of these religions: Buddha, Lao-tze and Confucius, constitutes one of the well known Triads of the country. The central figure in this artistic group is Buddha, while Lao-tze is on the left, the most honourable place in China, and Confucius on the right (3). This acknowledges the obvious fact that of all Three Religions, Buddhism is the most popular, and reckons the largest number of adherents (4).

A picture, selected by the Author, exhibits in brief a compendium of China's present-day Pantheon. It contains gods, culture heroes, genii and fabulous beings drawn from each of the Three Religions. The central figure in the uppermost group is Buddha seated on a lotus-throne; in the second group, *Kwan-yin* 觀音, the

(1) The Chinaman lacks the critical sense, and neglects to inquire into evidence of truth; he is also largely guided by self-interest, and seeks in all three religions divinities that meet his wants, help him to become rich, or recover from disease. Edkins. Religion in China. p. 59-60. — Chinese Superstitions. Vol. VI. p. 10. note 1.

(2) See Chinese Superstitions. Vol. VI. p. 1-3 (The Three Sages).

(3) See Chinese Superstitions. Vol. VI. p. 2. Illustration 1.

(4) According to Whitaker, the number of Buddhists in Asia is reckoned to be at the present day 138,000,000, of whom the greater part are in China. Chinese Superstitions. Vol. VI. p. 3. note 2.

Buddhist Goddess of Mercy, holds the highest place, attended on both sides by Confucian deities; the third group is almost exclusively Taoist, and places in the centre the Ruler of Heaven, *T'ien-kwan* 天官; in the fourth group, the God of War, *Kwan-kung* 關公, occupies the centre, while in the fifth or lowest group, the place of honour is assigned to the God of Wealth, *Ts'ai-shen* 財神 (1).

This popular picture illustrates vividly the state of religion in China at the present day. The Three Religions are thoroughly amalgamated (2), the worshipper seeks what suits his fancy or his needs in each of them (3), offers incense to the god or goddess of his choice, and prays to them without inquiring whether they belong to Buddhism or Taoism.

2º. The Three Pure Ones, *San-ts'ing* 三清.

This Taoist Triad, imitated from Buddhism, is altogether of modern invention (4). The Three Pure Ones are not the outcome of the thinking faculty, nor a truth at which the human mind has arrived through its natural endeavours. They are merely the manifestation of one historical personage, *Lao-tze* 老子, the Founder of Taoism, and subsequently deified for his intellectual and moral qualities. The whole Triad is of a misty and extravagant character. The heavens in which they reside is beyond the North Pole, and is shared with the hosts of Immortals, genii, mystics, recluses and magicians, who form the Taoist Pantheon. Confucianists have frequently attacked this Triad, and begged the rulers to forbid divine honours being offered to its fictitious personages (5).

(1) See Chinese Superstitions. Vol. VI. p. 6. Illustration 2.

(2) Chinese Superstitions. Vol. VI. p. 10. note 1.

(3) The Chinaman's religion is largely guided by self-interest. See Chinese Superstitions. Vol. III. Preface. p. IX. Vol. VI. Preface. p. IV. note 1.

(4) Edkins. Religion in China. p. 113 (The Taoist Trinity). — Chinese Superstitions. Vol. VI. p. 11. note 1.

(5) See Chinese Superstitions. Vol. VI. p. 13-14.

3°. The Three Precious Ones, *San-pao* 三寶.

This is an early Buddhist Triad, admitted by both vehicles, the *Hinayana* and the *Mahayana*, and seems to have been borrowed from Brahmanism and its *Trimurti*: Brahma, Vishnu and Siva (1). Buddhist Triads are numerous, and vary according to countries, and the endless divisions and schools, which grew up in the midst of this ever changing religion, from the time of its first appearance in the valley of the Indus down to the present day. This first Triad, called the “Three Precious Ones”, *San-pao* 三寶, or the “Three Holies”, consists of *Guatama Buddha*, his Law or *Dharma*, and the Monkhood or *Sangha*. After the death of Buddha, these three objects were held in honour, but were subsequently personified and worshipped (2). Later on, the philosophical atheistic Schools upset the above order, and placed *Dharma* in the first rank, *Buddha* in the second, and derived the *Sangha* from both (3).

A second Triad, introduced by the *Mahayana School* is composed of *Manjusri*, *Avalokitesvara* and *Vajrapani* (4). Buddhists have also Triads consisting of a *Dhyani-Buddha*, a *Dhyani-Bodhisattva*, and an earthly Buddha (5). Of all these Triads, the most important and most generally known is that composed of *Amitabha*, *Avalokitesvara*, and the human Buddha *Sakyamuni* (6).

(1) The idea of the first Buddhist Triad—Buddha, the Law and the Monastic Order—accepted by the adherents of both vehicles, was probably derived from the earliest Brahmanical Triad. Monier Williams. Buddhism. p. 175 and 197.—Chinese Superstitions. Vol. VI. p. 17. note 1.

(2) Monier Williams. Buddhism. p. 175-176 (Triad of Buddha, the Law and the Order).—Chinese Superstitions. Vol. VI. p. 16.

(3) Eitel. Sanscrit-Chinese Dictionary. p. 151 (Triratna or Ratnatraya).—Chinese Superstitions. Vol. VI. p. 17.

(4) See on *Manjusri*. Chinese Superstitions. Vol. VI. p. 19. note 3; p. 126-128.—*Avalokitesvara*. p. 17. note 3; p. 196-200—*Vajrapani*. p. 130-131.

(5) See on *Dhyani-Buddhas* and *Dhyani-Bodhisattvas*. Chinese Superstitions. Vol. VI. p. 20-21; p. 119.

(6) See Chinese Superstitions. Vol. VI. p. 21 (The most important Triad).

Towards the close of the sixth century of our era, the *Tantra School* of Buddhism, founded by *Asangha*, a Buddhist monk of *Gandhara*, invented other Triads, composed of *Nirvana Buddha*, *Lochana Buddha*, and a *Manuchi* or human *Buddha* (1). These three form the *Trikaya*, or threefold embodiment of Buddha, a most abstruse and metaphysical concept quite beyond the grasp of the common people.

Others, ignoring the philosophical evolution of Buddhism, will simply tell you that all modern Triads represent the Buddha of the Past, the Buddha of the Present, and the Buddha of the Future. The whole system bewilders the reader through its fanciful and endless complications.

4º. The Three Rulers, *San-kwan* 三官 (2).

This group is chiefly Taoist, though Buddhists refer it to the three legendary rulers, *Yao*, *Shun* and *Yü* 堯 舜 禹. As a Taoist Triad, its three personages represent the three transcendent Powers: Heaven, Earth and Water; also three periods of time, and worshipped as such on the fifteenth of the 1st, 7th and 10th months respectively (3); in a subsequent phase, they represent three mythical mortals deified by the Pearly Emperor, *Yuh-hwang* 玉皇. These grant favours, hear prayers, and are deemed to be all-powerful. The prayer addressed to the Ruler of Heaven, *T'ien-kwan* 天官, and given here by the Author, will amply bear out the power attributed to this fanciful Being (4). Buddhist monks have also elaborated their own system, and set up the three legendary rulers of China's primitive times, *Yao*, *Shun* and *Yü* 堯 舜 禹 (5). As

(1) See Chinese Superstitions. Vol. VI. p. 122.—Eitel. Sanscrit-Chinese Dictionary (*Trikaya*, or Threefold Embodiment of Buddha).

(2) See Chinese Superstitions. Vol. VI. p. 22-37.

(3) Chinese Superstitions. Vol. V. p. 567. note 1; p. 595. note 1; p. 607. note 1.

(4) See prayer addressed to the Ruler of Heaven. Chinese Superstitions. Vol. VI. p. 30. His palace is in the Polar Star, in the highest heavens.

(5) See the story of these legendary rulers. Chinese Superstitions. Vol. VI. p. 31-34.

these ancient monarchs are held in high esteem by the Chinese, the literati approved of the step, and flocked to worship in Buddhist temples, which thus became renowned in the eyes of all.

II. Gods principally worshipped by the Literati.

In this chapter, the Author describes the gods worshipped by the Literati. Foremost among these is the God of Literature, *Wen-ch'ang* 文昌 (1). Summing up the Chinese accounts of this deified personage, we find he was originally named *Chang-ya* 張亞, lived under the *T'ang* 唐 dynasty A.D. 620-907, and was probably a native of *Szech'wan* 四川. He was a brilliant writer, and this seems to have determined the literati to choose him for their patron. In his latter days, he suddenly disappeared, or was killed in battle (2). The rulers of the *T'ang* 唐 dynasty canonized him, while those of the *Sung* 宋 and *Yuen* 元 dynasties bestowed on him other honorary titles. Taoists have endeavoured to make him a stellar god (3), placing his palace in the star *Dubhe*, one of the pointers indicating Polaris. As a stellar god, he descends to earth, and becomes incarnate in virtuous and highly gifted men. The Author describes 13 of these descents, all of which are highly fanciful, legendary and extravagant (4). The idea seems to have been borrowed from Buddhism, and advanced in order to give a divine origin to men famous for their literary ability. Temples to the God of Literature are found in every prefectoral and district city of China. Official sacrifices are offered to him, and the literati invoke him begging him grant them the much-coveted favour of a B.A. or M.A. degree (5).

(1) See on the God of Literature, *Wen-ch'ang* 文昌. Chinese Superstitions. Vol. VI. p. 39-58.

(2) See Chinese Superstitions. Vol. VI. p. 41-42. note 3 (Historical Summary).

(3) Chinese Superstitions. Vol. VI. p. 43. note 1.

(4) Chinese Superstitions. Vol. VI. p. 44-55 (Various descents of *Wen-ch'ang*).

(5) Chinese Superstitions. Vol. VI. p. 57 (Worship of *Wen-ch'ang*).

Beside the God of Literature, we find also *Kw'ei-sing* 魁星, in the capacity of a deity, who helps and protects literati (1). According to a legend, he was a gifted student, but of such repulsive features that the emperor refused to hand him the golden rose, reward conferred on successful candidates. Taoists have made him a stellar god, placing him at first in *Andromeda*, and later on in *Ursa Major* (2). He is generally represented as a person of demon-like aspect, holding in his right hand an immense pencil, and having one foot raised, while the other kicks the Dipper (3). When a youthful student succeeds at an examination, his friends offer him a picture of *Kw'ei-sing* 魁星. The generality of the literati erect in their homes a similar picture, and beg the god help in raising the literary standard of the locality.

Amongst the other patrons of the learned class, suffice it to mention the Red Coat, *Chu-i* 朱衣, a fabulous being of Taoist origin (4). He is especially the protector of backward students, a god of good luck, who befriends those poorly equipped for undergoing the ordeal of the Examination Hall. With the Red Coat is associated the Golden Armour Worthy, *Kin-kiah* 金甲, a deity that watches over the interests and honour of the literati. The Taoist Immortal *Lü Tung-pin* 呂洞賓 is likewise a favourite patron among the literary class (5).

Strange to say, one of the gods most honoured by the literati is the Chinese God of War, *Kwan-ti* 關帝 (6), a noted hero of the period of the Three Kingdoms, *San-kwoh* 三國 (A.D. 221-265).

(1) See on *Kw'ei-sing* 魁星, the Associate God of Literature. Chinese Superstitions. Vol. VI. p. 59-65.

(2) Chinese Superstitions. Vol. VI. p. 64. note 2.

(3) See Chinese Superstitions. Vol. I. Illustration 3 (Inset at the top).— Vol. III. Preface. p. I.—Vol. VI. Illustration 10 and 11.

(4) See on the Red Coat, *Chu-i* 朱衣. Chinese Superstitions. Vol. VI. p. 66-68.

(5) Chinese Superstitions. Vol. V. Illustration 231.—Vol. VI. p. 69-70.

(6) See on the God of War, *Kwan-ti* 關帝. Chinese Superstitions. Vol. VI. p. 71-88.

In early years he joined *Liu-pei* 劉備 and *Chang-fei* 張飛, and forming with them a trio of brothers-in-arms, fought against the Yellow Turban Insurgents, *Hwang-kin-tseh* 黃巾賊, and the usurper *Ts'ao-ts'ao* 曹操. After performing various heroic deeds, he fell at last into the hands of *Suen-k'üen* 孫權, A.D. 220, and was put to death by this traitorous General (1). The process of his deification is of singular interest for the student of Comparative Religion. Renowned during his life as a man of daring, courage and fidelity, honorary titles were lavished upon him after death, while his glorious deeds were extolled in romance, legend and popular tales. Hero-worship was thus developed, and led by slow but unfailing steps to finally raising him to the rank of a god. This took place under *Wan-lih* 萬曆, A.D. 1594, of the *Ming* 明 dynasty (2). Since that date, he has received regular official worship as the military god of China, *Wu-ti* 武帝. The late Manchus were devout worshippers of this god, and bestowed on him the title of Great Teacher, *Kwan Fu-tze* 關夫子, thus making him the equal of Confucius (3). The reason why he is honoured by the literati is founded on the legend that he could repeat Tso's Commentary on the Spring and Autumn Annals, *Ch'un-ts'iu tso-chwen* 春秋左傳, from beginning to end (4). In the picture here annexed (Illustration n° 14), he is represented holding in his right hand the "Spring and Autumn Classic", while his adopted son *Kwan-p'ing* 關平 attends beside him, and offers an academic head-dress to would-be-candidates. The literati have published various works for the purpose of extolling this god, and exhorting

(1) Chinese Superstitions. Vol. VI. p. 76. note 2; p. 77. note 1.

(2) See Process of Deification of this god fully described. Chinese Superstitions. Vol. VI. p. 78-80.

(3) *Kwan Fu-tze* 關夫子, *Kwan*, the (military) Sage. This title was given to him in 1856, because of his assistance in subduing the *T'ai-p'ing* rebellion. Chinese Recorder. 1913. p. 483 (The God of War). — Chinese Superstitions. Vol. VI. p. 83.

(4) Chinese Superstitions. Vol. VI. p. 81 (Why honoured by the literati).

folks to seek his powerful protection in the practice of filial piety, and the five civic relations, *Wu-lun* 五倫 (1).

The God of War is also popular among merchants, especially in Southern China (2). This peculiarity has tended to metamorphose him into the God of Riches (See Illustration n° 15).

At the present day, *Kwan-ti* 關帝 has his temple in every prefectoral and district city of the country, and official sacrifices are offered to him on the 15th of the second month, and the 13th of the fifth. For the attendants of the god, the reader is referred to the body of the volume p. 85-88.

*III. Buddhas, Bodhisattvas, Deities and Worthies
of the Buddhist Pantheon.*

To appreciate Buddhism, a full grasp of origins and evolution is absolutely necessary (3). Buddha means the “Enlightened”, the “Wise”. He was the self-elevated man, perfect in knowledge, exerting self-restraint and mortification of the body, and thereby reaching holiness. Buddhism, being an offshoot of Brahmanism, embodied from the parent stock various forms of Hindu thought, mythology, folklore and legends. It admitted also into its Pantheon

(1) Chinese Superstitions. Vol. VI. p. 84 (Exhortations of *Kwan-ti*; favours obtained through his protection).

(2) Chinese Superstitions. Vol. VI. p. 85. note 1. — Chinese Recorder, 1913. p. 484 (The God of War).

(3) Buddhism is a subject which presents to the student a boundless field of investigation. No one can bring a proper capacity of mind to such a study, much less write about it clearly, who has not studied the original documents in Pali, Sanscrit and Tibetan, and pondered long on the philosophy of Brahmanism and Hinduism. Many lecturers, essayists, and authors of magazine articles too often propagate crude and erroneous conceptions on a subject, the depths of which they have never thoroughly fathomed. Monier Williams. Buddhism. p. 12-13. — Geden. Studies in the Religions of the East. p. 498, 510 (Buddhism. History and Developments).

Hindu gods and goddesses, demons and fabulous beings (1). All the gods described by the Author in this special chapter are of Hindu origin, but have been adapted to the national and social requirements of the Chinese people.

Buddhism officially entered China A.D. 67, direct from India. During several centuries it struggled for existence and influence, emperors and officials treating it with alternate patronage and persecution (2). Chinese Buddhism has been principally determined by the *Mahayana School* (3). The *Hinayana*, or earlier phase of Buddhism, discarding every idea of a Supreme and Primary Cause, endeavoured to reach salvation through one's own efforts, without external or supernatural assistance; in other words through good works and the performance of moral duties. This salvation it confined to the few, the elect only, hence it was called the "Small Vehicle" (4). The *Mahayana*, on the other hand, exhibited a marked tendency to metaphysical speculations and abstractions. It deified Buddha and his attributes, introduced the worship of numerous *Bodhisattvas* (5), and through the efficacy of faith in these fictitious beings extended salvation to the entire universe. Hence it was

(4) Chinese Superstitions. Vol. VI. p. 89.—Monier Williams. Buddhism. p. 221 (How Buddhism grew out of Brahmanism).

(2) Edkins. Religion in China. p. 7.—Geden. Studies in the Religions of the East. p. 501 and 567 (Buddhism).—Monier Williams. Buddhism. p. 160.

(3) Geden. Studies in the Religions of the East. p. 568 (Buddhism in China).

(4) Waddell. The Buddhism of Tibet. p. 10.—Monier Williams. Buddhism. p. 159, 188.—Geden. Studies in the Religions of the East. p. 538, 541 (Doctrines of the Schools).—Johnston. Buddhist China. p. 40-81 (Early Buddhism and its philosophy).

(5) *Bodhisattvas*. Manifestations, emanations of the universal essence of Buddha; personifications of certain attributes: light, wisdom, power, mercy. They forego Buddhahood in order to help and save mortals, and are relied on for practical salvation. *P'u-sah* 菩薩 is the short form of the word in Chinese. Monier Williams. Buddhism. p. 195.—Edkins. Religion in China. p. 98.

called the “*Great Vehicle*” (1). The saving and redeeming power of the Bodhisattvas is the great keynote of the School (2). Through these it made the way of salvation easier for all. The conception of *Nirvana*, too abstract to commend itself to popular belief, fell gradually into the background (3), and was replaced by the Western Paradise, *Si-t'ien* 西天, the blissful land to which all Buddhists in China and Japan aspire nowadays.

At the close of the 5th century, the *Mahayana School* became mystic through the introduction of the *Yoga* system. *Yoga* was a method of obtaining mystic union with a universal, impersonal Spirit in imitation of Brahmanism (4). In the 10th century, this pantheistic essence became a kind of Primordial Buddha, *Adi-Buddha*, and was held to be the source and origin of all things (5), and the evolver of the *Dhyani-Buddhas*, or Buddhas of Contemplation, while these again were deemed to evolve their corresponding *Dhyani-Bodhisattvas*. The *Mahayana* is thus a medley of philosophical abstractions; of theistic, polytheistic, pantheistic notions, and extravagant mysticism. Its gods are thoroughly fictitious, and have no reality beyond the riotous fancy of the Buddhist brain (6).

Among the gods worshipped by Chinese Buddhism, the Author

(1) Waddell. The Buddhism of Tibet. p. 12 and 137. — Geden. Studies in the Religions of the East. p. 539. — Monier Williams. Buddhism. p. 160. — Johnston. Buddhist China. p. 56-65 (Ideals of Hinayana and Mahayana).

(2) Waddell. The Buddhism of Tibet. p. 138. — Johnston. Buddhist China. p. 67 (Bodhisattship).

(3) Getty. The Gods of Northern Buddhism. p. 38. — Geden. Studies in the Religions of the East. p. 535 (Nirvana). — Chinese Superstitions. Vol. VI. p. 111.

(4) See the *Yoga School* described. Chinese Superstitions. Vol. VI. p. 131-132.

(5) Not in the Christian sense of Creator, for Northern and Southern Buddhism hold that the world is eternal, and that its only Creator is the force of its own acts (*Karma*). Monier Williams. Buddhism. p. 205.

(6) See Chinese Superstitions. Vol. VI. p. 107. — Edkins. Religion in China. p. 59. — Monier Williams. Buddhism. p. 221.

mentions *Dipamkara* or the Light-bearer (1); the 24 Mythical Buddhas who preceded Guatama; *Maitreya*, the Future Buddha; *Amitabha*, Buddha of Boundless Light; *Baishagya-guru*, the Healing Buddha; *Mahastama* Buddha; *Vairocana*, Buddha Supreme and Eternal; *Manjusri*, Buddha of Transcendent Wisdom; *Samantabhadra*, Buddha of Religious Ecstasy; *Vajrapani*, the Thunderbolt-handed; and *Avalokitesvara*, or the Chinese Goddess of Mercy, *Kwan-yin* 觀音. In a preface, we can deal only with the most important of these numerous gods, referring the reader to the present work for full details on the others.

1°. The 24 Mythical Buddhas, who appeared before Guatama (2).

The names of these, both in Sanscrit and Chinese, may be found on p. 99-100. All belonged to the caste of warriors and kings, with the exception of the three last, who were Brahmans. Among them, *Dipamkara* or the Light-bearer, *Jan-teng-fuh* 燃燈佛 is described in full (p. 89-98). Taoists have endeavoured to make him one of their hermits, and even suggested that Buddhism was an offshoot of Taoism.

2°. *Maitreya*, the Future Buddha, or Buddha Elect, *Mi-leh-fuh* 彌勒佛 (3).

Sakyamuni is said to have met this Buddha in the *Tuchita* heavens, and appointed him his successor, to appear after the lapse of 5000 years. The world shall then have become so corrupt that the Buddhist law will be no longer obeyed, nor even remembered. *Maitreya* is, therefore, the expected Messiah of Buddhists. Residing

(1) *Dipamkara*. See this god described; various opinions on his origin. Chinese Superstitions. Vol. VI. p. 89-98.

(2) Hardy. Manual of Buddhism. p. 94 (The Buddhas, who preceded Guatama). — Waddell. The Buddhism of Tibet. p. 345. — Monier Williams. Buddhism. p. 136. Guatama is said to have met several of them during his previous births.

(3) *Maitreya*. Chinese Superstitions. Vol. VI. p. 103-105. — Getty. The Gods of Northern Buddhism. p. 20. — Edkins. Chinese Buddhism. p. 240. — Waddell. The Buddhism of Tibet. p. 355.

in the *Tuchita* heavens, he already watches over and controls the interests of Buddhism (1).

In pictures, he is represented as a fat, laughing figure, cowering on the ground, with feet pendent, long-flowing locks, and a smiling face. The lobes of the ears reach the shoulders, and the upper abdomen is well exposed to view, all of which characteristics impart to him a special aspect among the Buddhas (2).

3º. Amitabha, Buddha of Boundless Light; also the Buddha of Endless Life and Unbounded Compassion, *O-mi-t'ō-fuh* 阿彌陀佛 (3).

This god is known only in Northern Buddhism. His name does not appear in the canons of the *Hinayana School*, and his worship is unknown in Ceylon, Burma and Siam. Originally conceived of as impersonal, he lost early his ideal character, and was worshipped as a personal god. He is to-day held to be the ruler of the Western Paradise, a substitute for Nirvana, which never appealed to the Chinese people. The *Amidist School* teaches that this blissful land may be reached through the mere invocation of Amitabha's name. It is to this place of splendour, beauty and pleasure, that the greater part of modern Buddhists aspire. Amitabha is attended in the Western Paradise by the two Bodhisattvas *Avalokitesvara*, the Chinese Goddess of Mercy, *Kwan-yin* 觀音, and *Mahastama*, the emblem of might and power. Both act as guides and protectors

(1) Chinese Superstitions. Vol. VI. p. 103.—Getty. The Gods of Northern Buddhism. p. 20-22 (Maitreya, the Future Buddha).

(2) See description of him made by one of the Immortals to another, while both assisted at a banquet given in honour of all the Gods. Chinese Superstitions. Vol. VI. p. 104.—Hackmann. Buddhism as a Religion. p. 210.

(3) *Amitabha*, Buddha of Boundless Light. At first ideal, he became later on a personal god, and is to-day highly popular among the Chinese. See Chinese Superstitions. Vol. VI. p. 106-114.—Eitel. Sanscrit-Chinese Dictionary. p. 6.—Monier Williams. Buddhism. p. 204.—Waddell. The Buddhism of Tibet. p. 127.

of men in their perilous journey over the ocean of life and death (1).

4°. Vairocana, Buddha Supreme and Eternal, the Primordial Buddha, *P'i-lu-fuh* 毗盧佛 (2).

This fictitious Buddha is the outcome of Buddhist mysticism and contemplation (3). Originally worshipped as the first of the *Dhyani-Buddhas*, with *Samantabhadra* as his *Dhyani-Bodhisattva*, he was later on confounded with *Adi-Buddha*, the Primordial Buddha, a kind of pantheistic essence, source and origin of all things, omnipresent, and manifesting itself in various forms of existence. He also symbolises Guatama considered as having entered Nirvana; in other words, he is the “*Nirvana Buddha*”. In pictures of him he is represented sitting on a lotus-throne, the hands joined in mystic pose of deepest meditation. He has the *Urna*, or sign of foreknowledge on the forehead, and the lobes of the ears are enormously long, denoting thereby his Indian origin.

5°. Manjusri, Buddha of Transcendent Wisdom, *Wen-shu* 文殊 (4).

This Buddhist Apollo symbolises deified Wisdom. Born of a ray that issued from Guatama's forehead, he is thus without father or mother, free from the pollution of the common world. As God of Wisdom, his duty is to preside over the Law, and solve all knotty

(1) See Chinese Superstitions. Vol. VI. p. 113. — Johnston. Buddhist China. p. 100.

(2) Vairocana, *P'i-lu-fuh* 毗盧佛. Originally worshipped as the first of the five *Dhyani-Buddhas*, with *Samantabhadra* as his *Dhyani-Bodhisattva*, and later on as *Adi-Buddha* (the Primordial Buddha), and “*Nirvana Buddha*”. Getty. The Gods of Northern Buddhism. p. 29. — Eitel. Sanscrit-Chinese Dictionary. p. 160.—Beal. A Catena of Buddhist Scriptures from the Chinese. p. 124.—Chinese Superstitions. Vol. VI. p. 119-123.

(3) Chinese Superstitions. Vol. VI. p. 120 and 129. — Waddell. The Buddhism of Tibet. p. 347.

(4) *Manjusri*. Chinese Superstitions. Vol. VI. p. 19. note 3; p. 126-128. — Getty. The Gods of Northern Buddhism. p. 97. — Monier Williams. Buddhism. p. 201.—Waddell. The Buddhism of Tibet. p. 355.

questions thereon. In pictures of him, he is represented with a sword and book, the *Praja-paramita*, or Book of Transcendent Wisdom, and seated on a lion. He is chiefly worshipped at *Wu-t'ai-shan* 五臺山, in *Shansi* 山西, but other places have also their own special Manjusri (1).

6°. Samantabhadra, Buddha of Religious Ecstasy, *P'u-hsien* 普賢 (2).

This fabulous Bodhisattva was invented by the *Tantra School*, which claims him as the founder of the system, and hence he is generally considered as the God of Religious Ecstasy. He is represented seated on an elephant, and holding in his hand a scroll. He is found in Triads with Guatama and Manjusri, and also with Avalokitesvara and the same God of Wisdom. The principal seat of his worship is at *O-mei-shan* 峨眉山, in *Szech'wan* 四川. Many *Dharanis* (charms and mystic formulas possessing magic power) are ascribed to him (3).

As a sequel to these mystic deities of Buddhism, an Appendix is added on the *Yoga* and *Tantra Schools*, which arose in the 5th and 6th centuries of the Christian era. *Yoga* is a pantheistic phase of Buddhism, and aims at mystic union of the individual with the universal, impersonal Spirit, the Great Soul of the Universe (4). The *Tantra School*, influenced by *Sivaism*, developed demoniacal Buddhas, and gave wild and monstrous forms to the gods. *Tantra* divinities often have several heads, and always more than two

(1) Chinese Superstitions. Vol. VI. p. 127-128.—Waddell. The Buddhism of Tibet. p. 356.—Getty. The Gods of Northern Buddhism. p. 97.

(2) *Samnntabhadra*, *P'u-hsien* 普賢. See Chinese Superstitions. Vol. VI. p. 128-130. — Edkins. Chinese Buddhism. p. 139. — Eitel. Sanscrit-Chinese Dictionary. p. 116. — Waddell. The Buddhism of Tibet. p. 358.

(3) Chinese Superstitions. Vol. VI. p. 129.—Edkins. Chinese Buddhism. p. 139.

(4) The *Yoga School*. See Chinese Superstitions. Vol. VI. p. 131-132.—Eitel. Sanscrit-Chinese Dictionary. p. 174. — Getty. The Gods of Northern Buddhism. p. 29.—Waddell. The Buddhism of Tibet. p. 13 and 138.

arms (1). It is to this phase of Buddhism that we owe the present-day organized worship, litanies, processions, and pompous ritual, which may be observed in large temples on special occasions. Without doubt, much has been borrowed from Christianity (2). In Central Asia, and probably in Northern India, in Tibet and China, Buddhism in its Mahayana form was in close contact with forms of Christian teaching and practice, chiefly Nestorian, during the early centuries of our era, hence the Christian religion must have exerted marked influence on the evolution of the new school.

7º. *Avalokitesvara*, or the Chinese Goddess of Mercy, *Kwan-yin* 觀音.

The story of this wonderful goddess, the most popular deity of Northern Buddhism, occupies 100 pages of the present volume (p. 134-234). Europeans, as well as most Chinese scholars, look upon *Kwan-yin* 觀音 as a manifestation of *Avalokitesvara* (3). Originally an Indo-Tibetan divinity, introduced into China about the 5th century of our era, she was represented at first with male attributes, but later on in female form. The change of sex has given rise to endless controversy, and various solutions of the problem have been proposed. One of the causes, which contributed much to establish the belief that *Kwan-yin* 觀音 was a female, is the romantic legend of the Chinese princess *Miao-shen* 紗善. The story is given in full by

(1) Chinese Superstitions. Vol. VI. p. 132-133.—Waddell. The Buddhism of Tibet. p. 14 and 129 (Tantric Buddhism). — Getty. The Gods of Northern Buddhism. p. 176.

(2) Geden. Studies in the Religions of the East. Buddhism. p. 545 (Christian influence and the Mahayana School).—Later Buddhist literature seems to have been affected by intercourse with Syria, and perhaps Samaria. Beal. Four Lectures on Buddhist Literature in China. p. XIV-XV (Introduction).

(3) Chinese Superstitions. Vol. VI. p. 200. note 4.—Getty. The Gods of Northern Buddhism. p. 78. — Hackmann. Buddhism as a Religion. p. 76 and 210. — Monier Williams. Buddhism. p. 489. — Johnston. Buddhist China. p. 190 and 267.

the Author (p. 134-196), and deserves to be read, as it contains the fundamental doctrines and practices of Buddhism: metempsychosis, the doctrine of merit and demerit, fatalism, abstinence from animal food, filial piety and the extremes to which it is carried, Hades, the Western Paradise, Nirvana, and finally the apotheosis of Buddha, who is called the "Great Ruler of the Universe". Written in A.D. 1102, by the monk *P'u-ming* (1), the legend is a religious fairy tale, based on Buddhist ideas and Taoist lore. The princess is said to have lived B.C. 2587, or according to others B.C. 696. Her father was an unbeliever. She refused to marry, and preferred to lead a life of seclusion, and thus reach Buddhahood. At the age of nineteen, she enters a monastery, and performs there the most menial services, helped in her work by heavenly spirits (2). Her father, excited with anger, orders to burn down the convent, but a miraculous rainfall extinguishes the fire. Hereupon he has her arrested, and orders her to be beheaded, but the blade breaks to pieces and she is at last strangled (3). A tiger bears her body to the dark forest, while her soul goes to Hades (4). Yama orders her to be sent back to life. *Amitabha* appears to her, and bids her retire to *P'u-t'o* Island, *P'u-t'o-shan* 普陀山, off the coast of *Chekiang* 浙江. Here, she lives for nine years, but hearing that her father was ill, she cuts off her two arms, and making them into a medicine,

(1) Chinese Superstitions. Vol. VI. p. 134. note 2.—Johnston. Buddhist China. p. 280-281. This monk was a mystic. When he had completed the legend and laid down his pen, he was rewarded by a glorious vision of *Kwan-yin*. She appeared like a floating cloud, her figure clad in rainbow-tinted vesture, and in her hands she bore her well-known emblems—the drooping willow and the vase of heavenly dew.

(2) See Chinese Superstitions. Vol. VI. p. 153 and 155. Some bring her firewood, others fruit. The monastery bell tolls of itself, as if struck by some invisible hand.

(3) Chinese Superstitions. Vol. VI. p. 160. Another legend states she was beheaded.

(4) See description of the *Buddhist Hades* (A dreary, dismal realm). Chinese Superstitions. Vol. VI. p. 160.

restores him to health (1). This converts him to Buddhism. To show his gratitude, he had a statue erected in her honour “with arms and eyes complete”, but the sculptor mistook the order for “with one thousand arms and eyes”. Finally, the whole family was converted to Buddhism, and canonized by the Pearly Emperor, *Yuh-hwang* 玉皇, the supreme Taoist god (2). The writer of the legend borrows unscrupulously from the two religions. The purpose of the story was to give to *Kwan-yin* 觀音 a Chinese origin, but in this it failed, and it is not proved that the Goddess of Mercy is a development of *Miao-shen* 紗善, though some features of the legend have been later on applied to her (3).

Having exposed briefly the legend of *Miao-shen* 紗善, and its purpose, it remains to show how the present-day *Kwan-yin* 觀音 has been historically evolved from the Hindu god *Avalokitesvara* (4). This deity personifies “Mercy”, and means the “Lord that looks down from on high, he who has pity on all beings, the All-pitying, the Lord of Mercy and Compassion”. Edkins holds he is a form of Buddha (Guatama), coming into this world in a lower position, that is as a Bodhisattva, in order more effectively to instruct and save the ignorant (5). According to the *Mahayana School*, he is the spiritual son of *Amitabha* (6), and the 4th Dhyani-Bodhisattva in the well-known group of five, while he is the first in the group of eight. His name is found for the first time in a *Sutra* contemporary with the Christian era. As the “Lord of Mercy”, he hears the prayers of mortals, delivers from all kinds of suffering and distress,

(1) See Chinese Superstitions. Vol. VI. p. 170-181.

(2) Chinese Superstitions. Vol. VI. p. 195. We have here a Buddhist saint canonized by the supreme Taoist god.

(3) Chinese Superstitions. Vol. VI. p. 134. note 2; p. 204 and 216. — Getty. The Gods of Northern Buddhism. p. 69.

(4) See on *Avalokitesvara*, the Looking-down Lord. Chinese Superstitions. Vol. VI. p. 196-200.

(5) Edkins. Chinese Buddhism. p. 384. — Chinese Superstitions. Vol. VI. p. 197. note 4.

(6) Chinese Superstitions. Vol. VI. p. 196. — Monier Williams. Buddhism. p. 487. — Getty. The Gods of Northern Buddhism. p. 54.

and leads souls to the blissful regions of Amitabha's paradise. Introduced into Tibet about A.D. 640, he is there known under the name of *Padmapani*, or the Lotus-bearer (1). The *Tantra School* gave as *Sakti* or consort to *Padmapani* the *Green Tara*.

The *Mahayana School* entered China about the Vth century of the Christian era, and probably introduced *Avalokitesvara* into the country about the same time. *Kumārajīva*, translating the above Hindu name, rendered it into Chinese by the expression *Kwan-shi-yin* 觀世音, meaning "One who hears the sounds or prayers of the world", which down to the present day has been applied to the Goddess of Mercy (2). Represented at first with male attributes, the female form appeared about the 7th or 8th century (3), and became almost general from the 12th. The transformation seems to have been chiefly brought about through the legend of *Miao-shen* 紗善, and popular lore and taste conceiving the quality of Mercy as feminine rather than masculine. For other influences, the reader is referred to the present volume p. 202-203.

In Northern Buddhism, no divinity holds so large a place in popular worship as *Kwan-yin* 觀音 (4). It may even be said that she has eclipsed Buddha himself, and the other great Bodhisattvas. This is principally due to the mysterious and merciful functions which she fulfils in the Buddhist world. Associated with Amitabha and the Western Paradise, Saviour and Deliverer, a sea-goddess, a bestower of children male and female, she is also the idealization of

(1) Chinese Superstitions. Vol. VI. p. 199.—Getty. The Gods of Northern Buddhism. p. 58 (*Padmapani*, the Lotus-bearer).

(2) Chinese Superstitions. Vol. VI. p. 201.—Getty. The Gods of Northern Buddhism. p. 68. Despite all efforts, the Indian Buddhist monks were unable to impose the Sanscrit name of the god on the Chinese.

(3) Chinese Superstitions. Vol. VI. p. 201-202. — Fenellosa. Epochs of Chinese and Japanese Art, p. 96.

(4) Chinese Superstitions. Vol. VI. p. 205 and 231. — Eitel. Three Lectures on Buddhism. p. 125 (*Kwan-yin*). — Hackmann. Buddhism as a Religion. p. 76. — Getty. The Gods of Northern Buddhism. p. 54. — Johnston. Buddhist China. p. 101, 104.

all that is graceful, gentle and compassionate in woman in China and Japan (1).

Chinese pictorial art has lavished upon *Kwan-yin* 觀音 its best inspiration, and depicted her in her various functions, especially as "Captain of the Bark of Salvation", sea-goddess and a giver of children. The present volume mentions numerous representations of the goddess from the earliest times down to the present day, and the reader is referred thereto, p. 217-228. The "thousand-armed *Kwan-yin*" is described p. 226, while the various explanations of this monstrous symbolism are set forth p. 226-227. In all early forms of *Kwan-yin*, the features are Indian, with long-lobed ears, and the feet either pendent or crossed in Hindu fashion. Later on, the features became more and more Chinese, influenced by the Legend of *Miao-shen* 紗善, and the tendency to give her a native origin and form. *Kwan-yin* with a child in her arm or on the knee seems to be a form of *Hariti* (2), a Hindu goddess, protectress of children. The group does not represent in the least maternal affection. The child is stiffly held by the goddess, and is purely symbolical (3). A new illustration has been added to this English edition. It is taken from "Kircher's China Illustrata", published at Amsterdam, A.D. 1667, and represents the goddess with 18 arms. She is seated on a lotus-throne, and seems to rise out of the sea.

The volume winds up with a full description of the emblems and symbols connected with the legendary life, power and worship of *Kwan-yin* (4). The chief seat of *Kwan-yin*'s worship in China is

(1) Chinese Superstitions. Vol. VI. p. 207.—Johnston. Buddhist China. p. 274.—Hackmann. Buddhism as a Religion. p. 211.

(2) Chinese Superstitions. Vol. VI. p. 203. note 4. — Bulletin de l'École Française d'Extrême-Orient. Vol. XVII. n° 3, par Noël Péri. Hanoi, 1917. — Getty. The Gods of Northern Buddhism. p. 75 (Hariti).

(3) Chinese Superstitions. Vol. VI. p. 222. note 1.—Getty. The Gods of Northern Buddhism. p. 71.

(4) Chinese Superstitions. Vol. VI. p. 228-231 (Emblems and Symbols of *Kwan-yin*).

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found in P'u-t'o Island, *P'u-t'o-shan* 普陀山. Here, her image occupies the place of honour in all the temples of the island. The principal pilgrimage takes place on the 19th of the second month, birthday of the goddess. It is celebrated with stately services, and attended by thousands, some of whom come from the remotest provinces of China (1).

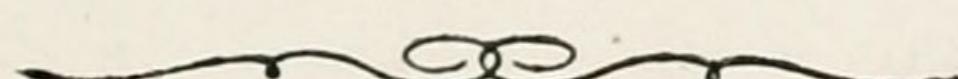
Buddhism has had its glories in the past, but at the present day it is decadent. No propaganda of importance is carried on, nor does it appear likely to spread, or exert any beyond a local or transient influence over the future of the Chinese people. A revived interest has been apparent of late, but this is largely literary, and suggested by European activity in the Far East. Buddhism has been labouring in China for well nigh 1900 years, but human in its origin and efficacy, it has not saved the country from ignorance, misery or sin, despite the compassion of its numerous Bodhisattvas. It has thus proved a failure, and the people still stand in need of a *Divine Redemption* by a *Divine Redeemer*.

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July 31, 1920.

(1) Chinese Superstitions. Vol. VI. p. 232.—Johnston. Buddhist China. Ch. XI. p. 259-311 (Puto-shan and Kwan-yin Pusa).



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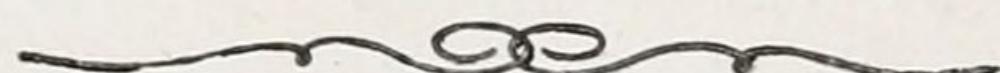
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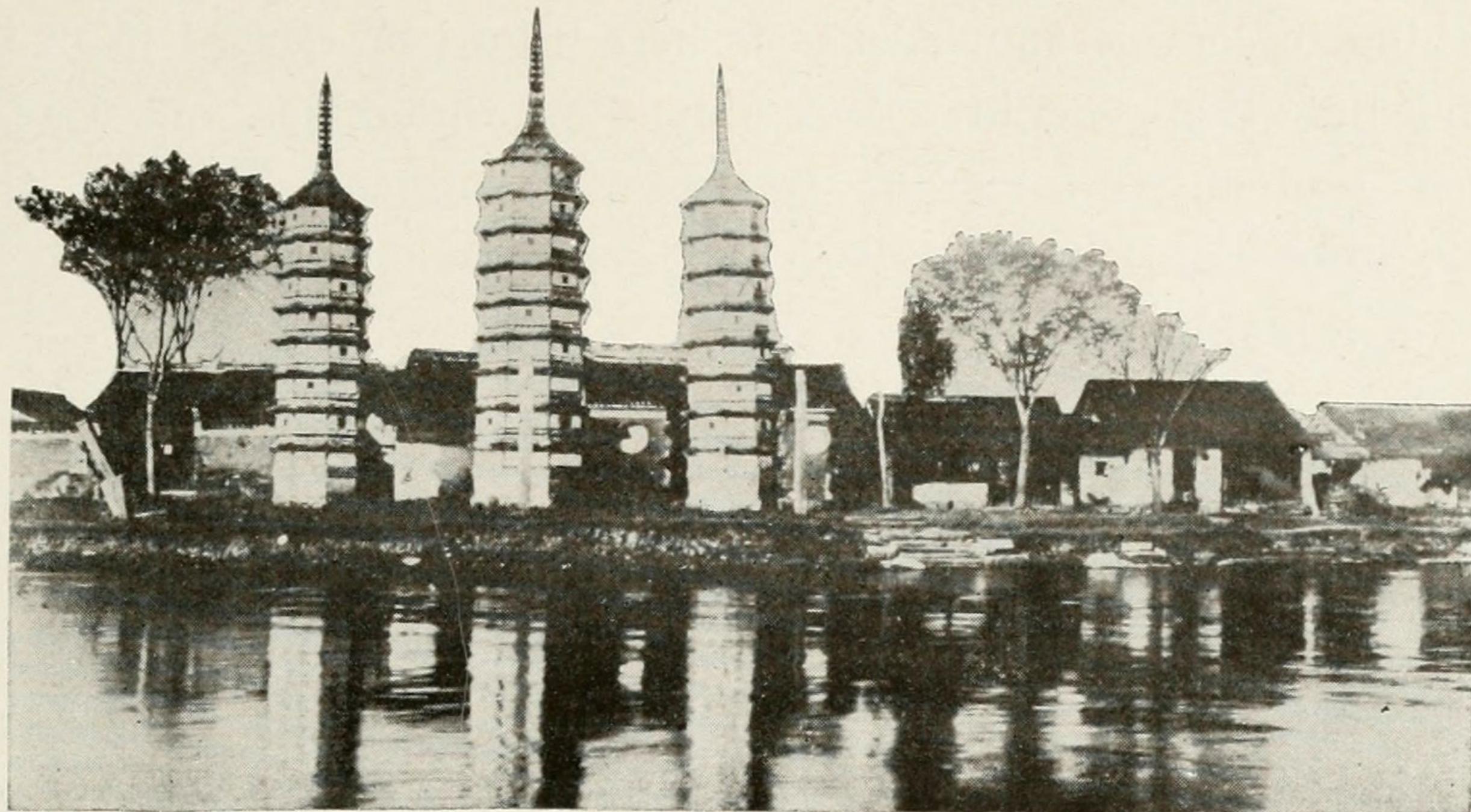
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N.B. — *With a view to hastening the publication of this second series, the illustrations of the present and four subsequent volumes were done into English before the work had been translated, hence some slight discrepancies in the transliteration of a few titles, which the reader will find corrected in the list here given.*





CHAPTER I.

THE PRINCIPAL TRIADS.

ARTICLE I.

THE THREE SAGES.

San sheng 三聖 (1).

Confucianists, Buddhists and Taoists have frequently engaged in bitter and hostile conflicts (2). The literati vehemently attacked the unorthodox doctrine of their opponents, but as they could offer to the people only their veneer of virtues, their cold and cheerless abstractions on benevolence, *Jen* 仁, and righteousness, *I* 義, without

(1) *Sheng* 聖, the highest degree of moral and intellectual powers, intuitively wise and good, perfect, the sage, hence *San-sheng* 三聖, the "Three Sages" (literally holy ones). Williams. Dictionary of the Chinese Language.

(2) The existence of three religions in China has occasioned a perpetual conflict among the people. Edkins. Religion in China. p. 50.

anything to console afflicted hearts here below, or reward them in a future life, the generality took refuge in Buddhism and Taoism, which gradually became the two popular religions of China. Nay more, Confucianists themselves honoured publicly and privately the gods of Buddhism and Taoism (1).

In the course of time, Buddhists and Taoists, *Tao-shi* 道士, seeing their religion sufficiently implanted in the land, and their maintenance assured, ceased from attacking each other, and as their tenets, all of human invention, are extremely broad and tolerant, mutual borrowings took place (2). Buddhist gods were accommodated in Taoist temples, while Taoist Immortals and genii occupied a prominent place on Buddhist altars, and enjoyed there the sweet fragrance of incense offered by devotees. Each one worshipped the god of his choice, or the one that seemed to him to be the most popular, and thus religious groups originated. The craze even went to the extent of placing in the same temple, and worshipping on the same altar the founders of the “three religions”, Buddha, Lao-tze (3) and Confucius.

The celebrated Taoist treatise on the government of the inner man, entitled *Sing-ming kwei-chi* 性命圭旨 (4), due to the pen of the Taoist writer *Wu Chi-hoh* 吳之鶴, and illustrated with numerous and curious plates, attests emphatically the amalgamation

(1) Edkins quotes the case of a Confucianist, who heartily rejected Buddhism, but this did not prevent him from giving his donation, when asked, towards the expense of maintaining Buddhist worship in a Buddhist monastery. Edkins. Religion in China. p. 52.

(2) See Chinese Superstitions. Volume III. Preface. p. I. (Mutual borrowings of the three religions).

(3) *Lao-tze* 老子, or *Lao-kün* 老君, the old or venerable philosopher. Born B.C. 604, time and place of death unknown. He founded the Taoist system of philosophy and mysticism, improved upon by his disciples. Mayers. Chinese Reader's Manual. p. 110. — Chinese Superstitions. Vol. I. p. 70. note 1.— Vol. III. p. 306.— Vol. V. p. 615. Twelfth month, 25th day.

(4) It was first printed in 1615, and another edition was issued about 1670, in a large and handsome style. Wylie. Notes on Chinese Literature. p. 222.

Fig. 1



三聖圖

Bouddha, Lao-tse, Confucius. (La triade éclectique) Les trois saints.
Bouddha, Lao-tse, Confucius. (The eclectic triad) The three holy ones

of the “three religions”. An artistic group represents the founders of the “three religions”, with Buddha in the centre, Lao-tze on the left (this being the most honourable place in China), and Confucius occupying the right-hand side.

Written over the group may be seen the inscription: picture representing the Three Sages, *San-sheng t'u* 三聖圖. The writer then explains this amalgamation and says: Confucianism, Buddhism and Taoism, though established by three different founders, make in reality but one religion, *Jü-shih-tao eul-san-wei-yih* 儒釋道而三爲一 (1).

This picture is highly important, as the author, a Taoist painter and writer, acknowledges an obvious fact, and gives the first place to the founder of Buddhism, this religion being indeed the most popular and that comprising the greatest number of adherents in China (2).

The above picture, amalgamating the three founders, is extensively found among the people. Another well-known picture (here annexed) is likewise generally used by pagans, whether they be Buddhists, Taoists or Confucianists. It comprises the most popular gods, and exhibits in brief a compendium of China's present-day pantheon. The painters, thoroughly conversant with the ideas of their times, have here represented groups of gods, culture heroes and genii, drawn from each of the “three religions”. The reader, upon considering it, can see how the principle of mutual borrowing has been carried out, and how all have been amalgamated into the most curious medley that the student of religions has ever encountered.

(1) *Jü* 儒, philosophers, literati, scholars, more especially those who pretend to follow the teachings of Confucius, as distinct from Buddhists and Taoists.—*Shih* 釋 (derived from *Sakyamuni*), Buddhism, the Buddhist doctrine or religion. Williams. Dictionary of the Chinese Language.

(2) The number of Buddhists in Asia is reckoned to be at the present day 138,000,000, of whom the greater part are in China. Whitaker's Almanack, 1918. p. 100 (Religions of the World).

The first group (in the upper part of the picture) assigns to Buddha the central place, with Confucius on the left, and Lao-tze on the right. In the left-hand side of the picture are the seven stellar gods of the North Pole, while to the right are the six stellar gods, who preside over the South Pole. The second group exhibits a no less curious medley. *Kwan-yin* 觀音 (1), the Buddhist Goddess of Mercy, holds the place of honour, and is attended on the left by the God of Literature, *Wen-ch'ang* 文昌, and *Chu-i* 朱衣 (the Red Coat), both Confucian deities; while on the right are *Chun-t'i* 準提 (the *Bodhissatva Maritchi*, goddess of light), and *Yoh-wang* 藥王 (the medical king and healing Bodhissatva, *Baishajyaguru Buddha*), both of Buddhist origin. On the extreme right are the God of Thunder, *Lei-kung* 雷公, and his father, divinities borrowed from Taoism. The third group is almost exclusively Taoist, and comprises the Ruler of Heaven, *T'ien-kwan* 天官 (2), who occupies the centre, attended on the left by the Goddess of Rain, *Shui-mu niang-niang* 水母娘娘, and the Immortal *Lü Shun-yang* 呂純陽 (otherwise known as *Lü Tung-pin* 呂洞賓); while on the right are the Ruler of Water, *Shui-kwan* 水官, and the God of Longevity, *Show-sing* 壽星 (3). In the fourth group, the God of War, *Kwan-kung* 關公 (4), occupies the centre, with the God of Wealth, *Hsüen-t'an* 玄壇 (5), and the God of Fire, *Hwo-shen* 火神, on the left; while on the right are the magician *Kiang Tze-ya* 姜子牙 (6), and the Dragon or Naga king, *Lung-wang* 龍王.

(1) See on *Kwan-yin* 觀音. Chinese Superstitions. Vol. IV. p. 418. note 3. — Vol. V. p. 566. First month, 5th day; p. 573. Second month, 19th day.

(2) One of the three primordial powers recognized by Taoists. Chinese Superstitions. Vol. III. Preface. p. XIII. p. 236. note 2. — Vol. V. p. 567. First month, 15th day. note 1.

(3) See on the God of Longevity, *Show-sing* 壽星. Chinese Superstitions. Vol. II. p. 218. note 2. — Vol. IV. p. 436. — Vol. V. p. 584. Fifth month, 1st day. note 1.

(4) See on the God of War, *Kwan-ti* 關帝. Chinese Superstitions. Vol. V. p. 572, 586. Fifth month, 13th day.

(5) See on the God of Wealth, *Hsüen-t'an* 玄壇. Chinese Superstitions. Vol. V. p. 637. note 1.

(6) See on *Kiang Tze-ya* 姜子牙. Chinese Superstitions. Vol. IV. p. 428.

In the fifth group, the centre is assigned to the God of Wealth, *Ts'ai-shen* 財神, with the Kitchen God, *Tsao-kün* 灶君 (1), and the local God of the Soil, *Pen-t'u-ti* 本土地, on the left; while on the right are the District City God, *Hsien-ch'eng-hwang* 縣城隍, Chang the Immortal, who grants children, *Chang-sien sung-tze* 張仙送子 (2), and the God, who protects buffaloes, *Niu-wang* 牛王.

The God of Wealth is the most popular god of China. Every heathen shopkeeper, banker and merchant has a place in his establishment devoted to the worshipping of this god. Morning and evening, three sticks of incense and two small red candles are regularly lighted before him, in the hope of engaging his protection in the management of business and the increase of riches (3).

This popular picture illustrates vividly the state of religion in China at the present day. The worshipper selects what suits his fancy, or his needs, in each of the “three religions”, offers incense to the god or goddess of his choice, and prays to them, without inquiring whether they belong to Buddhism or Taoism (4).

For the better understanding of this picture, it has been deemed advisable to set forth the names of the gods and goddesses comprised in each group. Proceeding from left to right, these are as follows:—

1st Group.

The seven stellar gods of the North Pole, *Peh-teu ts'ih-sing* 北斗七星.

(1) See on the Kitchen God, *Tsao-kün* 灶君. Chinese Superstitions. Vol. V. p. 622.

(2) See on this Immortal. Chinese Superstitions. Vol. V. p. 609. note 2.

(3) Doolittle. Social Life of the Chinese. Vol. II. p. 155-156.—Chinese Superstitions. Vol. V. p. 483, and 637.

(4) There are in China three systems of philosophy underlying the three religions, three kinds of gods, three modes of worship, still all three nowadays live side by side not only in the same locality, but what is more extraordinary, in the belief of the same individual. It is quite a common thing in China for the same individual to conform to all the three modes of worship. Edkins. Religion in China. p. 56.

Lao-kün 老君, or *Lao-tze* 老子.

The *Jü-lai*, or “thus come Buddha”, *Jü-lai-fuh* 如來佛.

Confucius, *Kung-tze* 孔子.

The six stellar gods of the South Pole, *Nan-teu luh-sing* 南斗

六星.

IInd Group.

The God of Literature, *Wen-ch'ang* 文昌.

The Red Coat, *Chu-i* 朱衣 (an attendant of the God of Literature).

The God of the Eastern Mountain, *Tung-yoh* 東嶽.

The Goddess of Lightning, *Tien-mu* 電母.

The Youth *Shen-ts'ai* 善才 (who attends on the Goddess of Mercy, *Kwan-yin* 觀音).

The Goddess of Mercy, *Kwan-yin* 觀音.

The Naga's daughter, *Lung-nü* 龍女 (a female attendant, who holds a willow-branch beside *Kwan-yin*).

Chun-t'i 準提 (the Hindu Bodhissatva *Maritchi*, goddess of light).

Yoh-wang 藥王 (the medical king and healing Bodhissatva, *Baishajyaguru Buddha*).

The God of Thunder, *Lei-kung* 雷公.

The Father of Thunder, *Lei-ts'u* 雷祖.

IIIrd Group.

The Willow-tree Sprite, *Liu-shu-tsing* 柳樹精.

The Goddess of Rain, *Shui-mu niang-niang* 水母娘娘.

The Capital City God, *Tu-ch'eng-hwang* 都城隍 (1).

The Immortal *Lü Shun-yang* 呂純陽 (also known as *Lü Tung-pin* 呂洞賓).

(1) Every walled city in China has its municipal temple and city god, to whom worship is offered by the officials and people. Chinese Superstitions. Vol. V. p. 494. note 2.

Fig. 2



L'olympe de la Chine moderne.
The olympus of modern China.

The Ruler of Earth, *Ti-kwan* 地官.
The Decider of Literary Merit, *Wen-p'an* 文判.
The Ruler of Heaven, *T'ien-kwan* 天官 (1).
The Decider of Military Merit, *Wu-p'an* 武判.
The Ruler of Water, *Shui-kwan* 水官.
The God of Longevity, *Show-sing* 壽星.
The Taoist General and Immortal *Chen-wu* 真武.
The Taoist General and Immortal *Kwei-kün* 龜軍.
Chang the Great Ruler, who lived on the *Tz'e* mountain, *Tz'e-shan Chang Ta-ti* 祠山張大帝.

IVth Group.

The God of Riches of the Five Roads, *Wu-lu ts'ai-shen* 五路財神.

The God of Fire, *Hwo-shen* 火神.
The Taoist Generalissimo *Liu-meng*, *Liu-meng Tsiang-kün* 劉猛將軍 (a god, who protects from locusts).
The Taoist God of Wealth, *Hsüen-t'an* 玄壇 (2).
Chow-ts'ang 周倉 (faithful defender of the God of War).
The God of War, *Kwan-kung* 關公 (3).
Kwan-p'ing 關平 (son of the God of War).
The Thousand-mile Eye, *Ts'ien-li-yen* 千眼里 (one of the assistants of the sailor goddess, or Queen of Heaven, *T'ien-heu* 天后).
The Immortal *Eul-lang*, *Eul-lang-shen* 二郎神 (nephew of the Pearly Emperor, *Yuh-hwang* 玉皇).
The Magician *Kiang Tze-ya* 姜子牙.
The Naga King, *Lung-wang* 龍王.

(1) The rulers of heaven, earth and water, *San-kwan* 三官, represent a Taoist triad of subordinate divinities, who preside over these elements. They are said to send down good or ill fortune on men, and save the lost. Edkins. Religion in China. p. 115.—Chinese Superstitions. Vol. V. p. 567. note 1.

(2) See Chinese Superstitions. Vol. V. p. 637. note 1. Also Illustration. n° 201.

(3) See on the God of War. Chinese Superstitions. Vol. V. p. 497. note 3; p. 572. Second month, 15th day; p. 586. Fifth month, 13th day.

Vth Group.

The God of Horses, *Ma-shen* 馬神 (1).

The local God of the Soil, *Pen-t'u-ti* 本土地.

The Kitchen God, *Tsao-kün* 灶君 (2).

The God of Mechanics, *Yeh-kung* 業公.

The God of Swine, *Chu-shen* 猪神.

The Capital God of the Soil, *Tu-t'u-ti* 都土地.

The God of Prosperous Trade, *Li-shi* 利市 (attendant on the God of Riches).

The God of Riches, *Ts'ai-shen* 財神.

The God of Good Fortune, *Chao-ts'ai* 招財 (attendant on the God of Riches).

The District City God, *Hsien-ch'eng-hwang* 縣城隍.

The God of Small-pox, *Teu-shen* 痘神.

The God who cures eye-diseases, *Yen-kwang* 眼光.

Chang the Immortal, who grants children, *Chang-sien sung-tze* 張仙送子 (3).

The Goddess, who bestows children, *Sung-tze niang-niang* 送子娘娘 (4).

The God, who protects buffaloes, *Niu-wang* 牛王.

Throughout the whole region, which extends from the Grand Canal to the sea, and from *Hwai-ngan-fu* 淮安府 to the borders of *Hai-men* 海門, the inhabitants are most superstitious. Several temples comprise various shrines, each of which is allotted to the worship of a special god. Thus, one is dedicated to the Gods of Literature, *Wen-ch'ang* 文昌, and *Kw'ei-sing* 魁星; in another,

(1) See on this god. Chinese Superstitions. Vol. V. p. 573. Second month, 22nd day; p. 601. Eighth month, 28th day.

(2) See on the Kitchen God. Chinese Superstitions. Vol. V. p. 622.

(3) See on Chang the Immortal, *Chang-sien* 張仙. Chinese Superstitions. Vol. V. p. 609. note 2. Eleventh month, 4th day.

(4) See on this goddess. Chinese Superstitions. Vol. I. p. 2.—Vol. V. p. 578. note 3. Third month, 26th day.

Wang-ling-kwan 王靈官 (1), or the Pearly Emperor, *Yuh-hwang* 玉皇, supreme god of the Taoists, is worshipped; while a third contains images of *Ti-tsang-wang* 地藏王 (2), or other Bodhisattvas honoured by Buddhists. Thanks to this arrangement, each one may worship within the same temple the god of his choice, the “three religions thus blending into one”, *San-kiao wei-yih* 三教爲一.

Frequently also gods whose origin is different, and who belong to different sects, are set up side by side on the same altar, and worshipped by all. To quote but a single instance, one may see in the *T'ai-shan* temple, *T'ai-shan-miao* 太山廟, erected in the district city of *Jü-kao*, *Jü-kao-hsien* 如臯縣, in North *Kiangsu* 江蘇, the gods of Buddhism and Taoism mutually associated. This temple, though decidedly Taoist, is entrusted to the care of Buddhist monks (3). As to the gods worshipped, the following are the principal. 1°. The Goddess of the Crimson Clouds, *Pih-hsia yuen-kün* 碧霞元君 (4); the father of Thunder, *Lei-tsü* 雷祖, the God of Thunder, *Lei-shen* 雷神 (5), the Goddess of Lightning, *Shen-mu 閃母*, all Taoist divinities. 2°. The Buddhist Triad, or *Triratna*: *Sakyamuni*, *Amitabha* and *Maitreya* (the future Buddha); *Ti-tsang-wang* 地藏王 (the Hindu *Yama*, or ruler of Hades), the Four Guardians of the gates in Buddhist temples, *Kin-kang* 金剛, *Chun-t'i 準提* (the Hindu *Maritchi*, Goddess of Light), all of whom belong to the Buddhist Pantheon. 3°. The God of War, *Kwan-ti* 關帝,

(1) See on this Taoist god. Chinese Superstitions. Vol. III. Preface. p. I. p. 269. note 3.—Vol. V. p. 592. Sixth month, 24th day.

(2) See on *Ti-tsang-wang* 地藏王. Chinese Superstitions. Vol. V. p. 525. note 1; p. 530. note 1; p. 596. Seventh month, 30th day.

(3) As no city can be without its temples, these must be taken care of by Buddhist or Taoist priests. There are no other persons so well adapted to undertake this duty. Edkins. Religion in China. p. 66.

(4) See on this Taoist goddess. Chinese Superstitions. Vol. V. p. 582. note 3.—Chavannes. Le *T'ai-chan*. p. 29.

(5) See on the God of Thunder. Chinese Superstitions. Vol. III. p. 237. note 3; p. 246. note 2.

whom all military men must worship with incense and sacrifice, as appointed by Imperial decree. This celebrated temple offers in brief a perfect image of the state of religion in China at the present day.

If one took three tapers made of wax, but varying in size and colour, and melted them over a fire, they would combine into one solid mass of the same material. The original colours would not totally disappear, but would be slightly blurred, thus maintaining a link between the three tapers. The above illustration should convey to the reader a faint image of the amalgamation of the "three religions", as practised at the present day by the Chinese people (1).

(1) Confucianism is theoretically the State religion, but officials worship also in Buddhist and Taoist temples, according to the form of each religion. The mass of the people believe in all three religions. The Chinaman judges religion from a moral standpoint. If it has a good moral code, and encourages to do good, it is accepted. He never cares whether it is divine or not. He is also largely influenced by self-interest, and seeks divinities which meet his wants, help him to become rich, or recover from disease. Several gods are physicians, and prescribe remedies. Edkins. Religion in China. p. 59-60.

ARTICLE II.

THE THREE PURE ONES.

San-ts'ing 三清 (1).

In the beginning, the primordial cosmic ether separated into three divisions, called *Ts'ing-wei-t'ien*, *Yuh-yuh-t'ien* and *Ta-shi-t'ien*; or also the Pearly Azure, *Yuh-ts'ing* 玉清; the Upper Azure, *Shang-ts'ing* 上清; and the Supreme Azure, *T'ai-ts'ing* 太清. These divisions form three abodes or heavens, in which reside the three high gods of Taoism (2).

These three high gods are generally known by the name of the “Three Pure Ones”, *San-ts'ing* 三清.

In the heavens of the Pearly Azure, *Yuh-ts'ing* 玉清, dwells the first god of the Triad. His throne reposes on the Jade Mountain, and his palace is entered through the Golden Gate. From him proceeds all truth, as light from the fiery orb which lights up our world.

There is much discrepancy among Taoists as to the real name of this high and supreme lord.

According to the Work entitled *Tuh-shu-ki shu-lioh* 讀書紀數畧, he is called the “Beginning, honoured of Heaven”, *Yuen-shi t'ien-tsun* 元始天尊, and is also known by the name of *Loh Tsing-sin* 樂靜信.

Moreover, he is sometimes given the honorary title of “Heavenly Jewel”, *T'ien-pao* 天寶.

(1) The “Three Pure Ones”, *San-ts'ing* 三清, are the manifestation of one historical personage, *Lao-tze* 老子, deified for his intellectual and moral qualities. The whole Triad is imitated from that of the Buddhists, and is altogether of modern invention. Edkins. Religion in China. p. 112, and 113.

(2) See Chinese Superstitions. Vol. II. p. 206. note 1.—Vol. III. p. 275. note 2.—Vol. V. p. 615. Twelfth month, 24th day.

Other Works, as the *Chung-tseng show shen-ki* 重增搜神記, and *Chen-ling-wei yeh-t'u* 眞靈位業圖, assign the highest heavens to the Pearly Emperor, *Yuh-hwang* 玉皇 (1).

Practically, the greater number of pagans nowadays consider the Pearly Emperor, *Yuh-hwang* 玉皇, as the supreme Taoist god, and this belief is spreading more and more among the people.

The second heavens, or Upper Azure, *Shang-ts'ing* 上清, is the abode of the second god of the Triad, known by the name of the “Mystic Jewel, honoured of Heaven”, *Ling-pao t'ien-tsun* 靈寶天尊, or the “Honourable Tao”, *Tao-kün* 道君 (2). Nothing is known of this fanciful god, whose origin, name and functions are of the most misty character. He is deemed to exist from the origin of chaos, to calculate time, and divide it into various periods. He dwells beyond the North Pole of the Universe, and controls the interaction of the *Yin* 陰 and *Yang* 陽 principles of Nature. He is also said to collect the sacred books of Taoism.

The third heavens, or Supreme Azure, *T'ai-ts'ing* 太清, is assigned to the third god of the Triad, commonly known as *Lao-tze* 老子.

Lao-tze 老子 is the expounder of the true doctrine emanating from the second god of the Triad, the “Mystic Jewel, honoured of Heaven”, *Ling-pao t'ien-tsun* 靈寶天尊. He is also called the “Spiritual Jewel”, *Shen-pao* 神寶 (3).

(1) *Yuh-hwang* 玉皇 is deemed to be the Supreme Lord of the physical world, and the saviour of men. In the Taoist pantheon, he corresponds to the Confucian *Shang-ti* 上帝, though he is much more humanised; and to the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112. — Chinese Superstitions. Vol. III. p. 315. note 2. — Vol. V. p. 515. note 3; p. 542. note 1; p. 552. note 3; p. 609. note 3.

(2) *Kün* 君, added to the name, is a term of respect, and answers to our Sir, gentleman. Williams. Dictionary of the Chinese Language.

(3) The connexion of this Taoist Trinity with the world is much like that of Buddhism, one of instruction and benevolent interference for the good of humanity. Edkins. Religion in China. p. 113.

Fig. 3

道教三清



太清李老君

玉清元始天尊

上清玉寶大法師

La triade taoiste.
The taoist triad.



The Taoist Work, *T'ai-chen-h'o* 太眞科, informs us how these three heavens, or Taoist worlds are governed and administered.

The List of the Elect kept by the Pearly Emperor, *Yuh-hwang* 玉皇, or supreme Taoist god, comprises eight hundred deified Taoists, and a host of Immortals. All are divided into three classes: 1^o the Saints, *Sheng-jen* 聖人 (1); 2^o the Perfect or Elevated, *Chen-jen* 眞人; and 3^o the Immortals or Genii, *Sien-jen* 仙人.

The Saints inhabit the highest region, or Pearly Azure, *Yuh-ts'ing* 玉清, the heavens of the “Beginning, honoured of Heaven”, *Yuen-shi t'ien-ts'un* 元始天尊.

In the second heavens are the “Perfect or Elevated”, *Chen-jen* 真人. The word *Chen* 真 literally means true, real, genuine, but in Taoist terminology it signifies the “ideal man”, all those who have disciplined themselves in Taoist mysticism, and attained perfect rule over themselves and over Nature (2).

The third, or lowest heavens, is assigned to the Immortals or Genii, *Sien-jen* 仙人 (3). These are human souls endowed with divine powers. They form the most numerous class. Among them are philosophers, alchemists, mystics, old recluses and countless magicians.

Hsü-p'u 徐溥, President of the Board of Rites, and a native of *I-hsing* 宜興, in *Kiangsu* 江蘇, presented a memorandum to the emperor *Ch'eng-hwa* 成化 (A.D. 1465-1488), of the *Ming* 明 dynasty, protesting against an Imperial edict, whereby it was ordered to compose an ode in honour of the “Three Pure Ones”, *San-ts'ing*

(1) *Sheng* 聖, the highest degree of intellectual and moral powers, intuitively wise and good, perfect, holy. Williams. Dictionary of the Chinese Language.

(2) Edkins. Chinese Buddhism. p. 388 — Chinese Superstitions. Vol. III. p. 316. note 2. — Vol. V. p. 574. note 2.

(3) See Chinese Superstitions. Vol. V. p. 546. note 4; p. 549. note 2; p. 553. note 3. — They form the mass of the inhabitants of the Taoist heavens. Edkins. Religion in China. p. 112.

三清 (1). The following are the words of the memorialist: “Nothing is so high as heaven. When *Kao-tsü* 高祖 (B.C. 206-194), of the Former Han, *Ts'ien-Han* 前漢, dynasty, established sacrifices in honour of the Five Supreme Rulers, *Wu-ti* 五帝, the whole body of the literati expressed their indignation at such a novel ritual change. How much more rightly, therefore, must we oppose Taoists, who place in heaven three gods of their invention, and among them *Li-eul* 李耳, keeper of the records at the Court of *Chow* 周. Is not this placing a demon among the glorious spirits of heaven?”

The emperor approved the memorandum, and congratulated the author on his attachment to orthodox principles.

(1) In the Taoist temple of the “Pearly Emperor”, at *Jü-kao* 如臯, the idols are arranged as follows: to the rear the Three Pure Ones, while a little to the front are *Chun-t'i* (Maritchi), *Chang* the Heavenly Master, and the God of Lightning. On the left-hand side are *Chang* the Immortal (accompanied by 2 youths), the God and Goddess of small-pox; on the right are the Master of Rain, the Goddess of Lightning, the God of Thunder, and the Master of the Wind.



ARTICLE III.

BUDDHIST TRIADS.

THE THREE GREAT BUDDHAS.

San-tsun ta-fuh 三 尊 大 佛.

Buddhist Triads are numerous, and vary according to countries and the endless divisions and schools, which grew up in the midst of this perpetually changing religion, from the time of its first appearance in the valley of the Indus down to the present day. It may well be said that in no two countries did Buddhism preserve the same form (1). It was chiefly in the North that its original features underwent the greatest change. Here the *Mahayana* system arose, and introduced the worship of Bodhisattvas, deified saints and personal gods, hence in Tibet, Mongolia and China, the groupings of gods are different.

The purpose of this article is to deal with Buddhist Triads, as found at the present day in the principal temples of *Kiangsu* 江蘇 and *Nganhwei* 安徽, and there worshipped by the people.

The first group, or triple arrangement of venerated objects, is known by the name of the “Three Precious Ones”, or the “Three Jewels”, *San-pao* 三 寶 (2). They are thus designated in all Buddhist rituals and prayer-formularies, employed both by monks and the laity.

(1) Even in India, the land of its birth, Buddhism had greatly changed during the first ten centuries of its existence. So much so that had it been possible for its founder to reappear upon earth in the fifth century after Christ, he would be unable to recognize his own work. Monier Williams. Buddhism. p. 16.

(2) *San-pao* 三 寶, the three precious things, also known as the “Three Holies” (*Triratna* in Sanscrit). These were first held in honour, but subsequently worshipped, a kind of personality being accorded to all three, similar to that which belonged to the three chief gods of the Hindu Pantheon. Monier Williams. Buddhism. p. 175.

This group is also frequently called the “Three Great Venerable Buddhas”, *San-tsun ta-fuh* 三尊大佛.

The following are the names given to the personages that compose this first Triad.

1^o. The First Triad.

Sakyamuni	<i>Shih-kiah-fuh</i>	釋迦佛.
Amitabha (1)	<i>O-mi-t'ō-fuh</i>	阿彌陀佛.
Jü-lai-fuh (2)	<i>Jü-lai-fuh</i>	如來佛.

The Work entitled “Records of Western Travels”, *Si-jiu-ki* 西遊記, gives also to the Triad the following names: —

The Precious Buddha	<i>Fuh-pao</i>	佛寶.
The Precious Law	<i>Fah-pao</i>	法寶.
The Precious Monkhood	<i>Seng-pao</i>	僧寶.

This means that the Triad consists of *Guatama Buddha*, his Law or *Dharma*, that is the words and doctrine of the Buddha personified, or so to speak incarnated and manifested in written books after his Pari-nirvana, and finally the Order of Monks, or *Sangha* personified, that is embodied in a kind of ideal personification, or collective unity of his true disciples.

These three, then, the Buddha, his Law, and his Fraternity of Monks, were the first personification of early Buddhism, commonly known as the “Buddhist Triad”.

(1) *Amitabha*. A Dhyani Buddha, invented by the Mahayana School about A.D. 300. Originally conceived of as impersonal, he acquired prominence especially in the 5th century. It was at this period of Buddhist evolution that the Western Paradise (a substitution for Nirvana, too abstruse for the common people to grasp) was invented. Amitabha is to-day the ruler of this so-called blissful land, and hence highly popular among the Chinese. Eitel. Handbook of Chinese Buddhism. p. 6. — Getty. The Gods of Northern Buddhism. p. 38 (Dhyani-Buddhas. Amitabha).

(2) *Jü-lai-fuh* 如來佛, the “thus come Buddha” (from the Sanscrit *Tathagata*), that is one whose coming and going accords with that of his predecessor. It is the highest appellation given to every Buddha. Williams. Dictionary of the Chinese Language. Eitel. Sanscrit-Chinese Dictionary. p. 141. — Chinese Superstitions. Vol. V. p. 516. note 1.

The idea of this early Buddhist Triad seems to have been borrowed from Brahmanism and its *Trimurti*, Brahma, Vishnu and Siva (1). The Mahayana school, at the beginning of the christian era, united the above three heads of doctrine, Buddha, the Law and the Monkhood, and considered *Sakyamuni* as personified intelligence; *Dharma* the Law, as the reflex of this same intelligence; and *Sangha* the Church, as the practical issue of both.

Later on, the philosophical atheistic schools placed *Dharma* in the first rank, and explained it as the absolute underived entity, combining in itself the spiritual and material principle of the universe. From *Dharma* proceeded *Buddha* by emanation, as the creative energy, and also the *Sangha*, as the organized universe in its final and perfect state.

The common people know little or nothing of these metaphysical abstractions, and worship them as three different divinities, totally ignoring the fact that they are but a mere philosophical myth (2).

2º. A Dhyani Triad.

Amitabha	<i>O-mi-t'o-fuh</i>	阿彌陀佛.
Avalokitesvara (3)	<i>Kwan-yin</i>	觀音.
Mahastama (4)	<i>Ta-shi-chi</i>	大勢至.

(1) The idea of the first Buddhist Triad—the Buddha, the Law, and the Monastic Order—accepted by the adherents of both Vehicles, was probably derived from the earliest Brahmanical Triad. Monier Williams. Buddhism. p. 175, and 197.

(2) Eitel. Sanscrit-Chinese Dictionary. p. 151 (Triratna or Ratnatraya).

(3) *Avalokitesvara*, i.e., “the looking down lord, or he who contemplates the sounds of the world”. A Bodhisattva, whose female counterpart was introduced into China and Japan under the name of *Kwan-yin* 觀音, or Goddess of Mercy. She is principally worshipped by Northern Buddhists. Monier Williams. Buddhism. p. 200.—Edkins. Chinese Buddhism. p. 171.—Hackmann. Buddhism as a Religion. p. 210.—Chinese Superstitions. Vol. IV. p. 418.—Vol. V. p. 514, 573. note 1.

(4) *Mahastama*, a Dhyani Bodhisattva, identified by some with *Maudgalgana*, the right-hand disciple of Buddha. Edkins. Chinese Buddhism. p. 209.—Eitel. Sanscrit-Chinese Dictionary. p. 67.—Getty. The Gods of Northern Buddhism. p. 100.—Chinese Superstitions. Vol. V. p. 594. note 2.

3º. A Tantra Triad (1).

Sakyamuni	<i>Shih-kiah-fuh</i>	釋迦佛.
Amitabha	<i>O-mi-t'ō-fuh</i>	阿彌陀佛.
Vairocana (2)	<i>P'i-lu-fuh</i>	毗盧佛.

4º. Triad in a temple at *Jü-kao* 如臯.

Sariputra (3)	<i>Hwa-kwang-fuh</i>	華光佛.
Maitreya (4)	<i>Mi-leh-fuh</i>	彌勒佛.
Jü-lai-fuh	<i>Jü-lai-fuh</i>	如來佛.

Another found in the same temple.

5º. Amitabha	<i>O-mi-t'ō-fuh</i>	阿彌陀佛.
Sakyamuni	<i>Shih-kiah-fuh</i>	釋迦佛.
Mahastama	<i>Ta-shi-chi</i>	大勢至.

(1) The *Tantra* or *Yoga* School was founded by *Asangha* (about 400 A.D.), a Buddhist monk of *Gandhara* (Peshawar). It introduced consorts to the Celestial Bodhisattvas, gave wild and terrible forms to gods, and set up an endless number of magic formulas for all sorts of purposes. These are generally couched either in Sanscrit or Tibetan. Waddell. The Buddhism of Tibet. p. 14. — Eitel. Sanscrit-Chinese Dictionary. p. 175 (Yogatchara or Tantra).

(2) *Vairocana*, one of the five Dhyani-Buddhas, with *Samantabhadra* for his Bodhisattva. Eitel. Sanscrit-Chinese Dictionary. p. 161. — Monier Williams. Buddhism. p. 203.

(3) *Sariputra*, one of the principal disciples of *Sakyamuni*, and his right-hand attendant. He will appear subsequently as *Buddha Padmaprabha*. Eitel. Sanscrit-Chinese Dictionary. p. 123.

(4) See on *Maitreya*. Chinese Superstitions. Vol. III. p. 252.—Vol. V. p. 565. note 2. First month, 1st day.

Fig. 4



普 賴

觀 世 音

文 珠

La triade bouddhique.
The buddhistic triad.
Samantabhadra, Avalokitesvara, Manjusri.

6°. Triad in a large temple at Golden Island, opposite *Chen-kiang* 鎮江.

Sakyamuni	<i>Shih-kiah-fuh</i>	釋迦佛.
Baishajyaguru (1)	<i>Yoh-shi-fuh</i>	藥師佛.
Meitreya (2)	<i>Mi-leh-fuh</i>	彌勒佛.

7°. Triad found to the rear of the altar, already described in n° 6.

Avalokitesvara	<i>Kwan-yin</i>	觀音.
Manjusri (3)	<i>Wen-shu</i>	文殊.
Samantabhadra (4)	<i>P'u-hsien</i>	普賢.

8°. Triad found at *Lang-shan* 狼山, near *T'ung Chow* 通州.

Sakyamuni	<i>Shih-kiah-fuh</i>	釋迦佛.
Manjusri	<i>Wen-shu</i>	文殊.
Samantabhadra	<i>P'u-hsien</i>	普賢.

The above Triad is generally found in Buddhist temples throughout the provinces of *Kiangsu* 江蘇, and *Nganhwei* 安徽.

(1) See on this medical Bodhisattva. Chinese Superstitions. Vol. V. p. 583. note 3.

(2) *Maitreya*, the "Merciful One", who will succeed Buddha in the government of the world. He now resides in the *Tuchita* heavens, from which after a lapse of 5000 years, he will descend to the earth and open a new era. Eitel. Sanscrit-Chinese Dictionary. p. 7. — Chinese Superstitions. Vol. V. p. 565. note 2. First month, 1st day.

(3) *Manjusri*, a Bodhisattva of the Mahayana School. He was born from a ray that burst from Guatama's forehead. His duty is to turn the "Wheel of the Law" for the salvation of the Chinese. He is worshipped at *Wu-t'ai-shan* 五臺山, in *Shansi* 山西. Eitel. Sanscrit-Chinese Dictionary. p. 71. — Edkins. Chinese Buddhism. p. 208. — Getty. The Gods of Northern Buddhism. p. 95. — Chinese Superstitions. Vol. V. p. 580. note 1.

(4) *Samantabhadra*, a Dhyani-Bodhisattva of the *Tantra* School. Many *Dharanis* are ascribed to him. He is worshipped at *O-mi-shan* 峨眉山, in *Szechwan* 四川. Chinese Superstitions. Vol. V. p. 573. note 3.

9º. Triad found in the Pao-ngen monastery, *Pao-ngen shen-sze*
報恩禪寺, at *T'ai-hsing* 泰興, province of *Kiangsu* 江蘇.

Sakyamuni (centre)	<i>Shih-kiah-fuh</i>	釋迦佛.
Jü-lai-fuh (to left)	<i>Jü-lai-fuh</i>	如來佛.
Amitabha (to right)	<i>O-mi-t'o-fuh</i>	阿彌陀佛.

10º. Triad found to the rear of the central altar, in the large hall of the Ku-kwang monastery, *Ku-kwang fuh-sze* 古廣福寺, at *T'ai-hsing* 泰興, in *Kiangsu* 江蘇.

Avalokitesvara (centre)	<i>Kwan-yin</i>	觀音.
Manjusri (to left)	<i>Wen-shu</i>	文殊.
Samantabhadra (to right)	<i>P'u-hsien</i>	普賢.

Scholarly Buddhist monks avail themselves of every occasion to speak of Dhyani Triads. *Dhyani-Buddhas* (1) are the outcome of Buddhist mysticism and contemplation. They are pure abstractions, the ethereal representations of the transitory earthly Buddhas. Every Buddha, who appears on earth in a human form, exists also in an ideal state, or etherial representation of himself in the formless worlds of abstract thought. As there are five chief human Buddhas in the present age, so there are also five corresponding *Dhyani-Buddhas*, namely Vairocana, Akohobya, Ratnasambava, Amitabha, and Amogasiddha. Each of these Dhyani Buddhas produces by a process of evolution a kind of emanation from himself, called a *Dhyani-Bodhisattva*, who acts as the practical head and guardian of the Buddhist community, between the interval of death of each human Buddha, and the advent of his successor. Hence there are

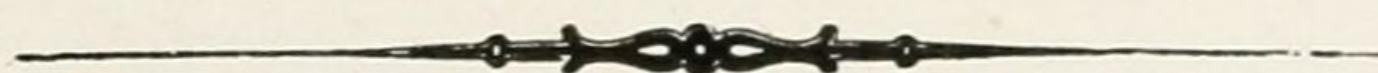
(1) *Dhyana* (*Jaina*, now a special Hindu sect) is a general expression for the abstract meditation of Buddhist mystics, intended to destroy all attachment to existence in thought or wish. It originated in Nepal, and was subsequently introduced into Tibet and China. *Dhyani-Buddhas* are all fictitious beings invented by the *Yoga* schools of later Buddhism. Eitel. Sanscrit-Chinese Dictionary. p. 34.—Monier Williams. Buddhism. p. 209.

five *Dhyani-Bodhisattvas*: Samantabhadra, Vajrapani, Ratnapani, Padmapani (Avalokitesvara) or the lotus-handed, and Visvapani (1).

In fact, the schools of Northern Buddhism were not satisfied with the original Triad of Buddha, the Law, and the Monkhood. They, therefore, invented in addition five Triads, each consisting of a *Dhyani-Buddha*, a *Dhyani-Bodhisattva*, and an earthly Buddha. Of all these Triads, the most important and most generally known is that consisting of *Amitabha*, *Avalokitesvara*, and the human Buddha, *Sakyamuni*.

Others, ignoring the historical evolution of Buddhism, will simply tell you that all modern Triads represent the Buddha of the Past, the Buddha of the Present, and the Buddha of the Future, or *Thatagata*, *Sakyamuni* and *Maitreya*. The whole system bewilders the reader through its fanciful and endless complications.

(1) Monier Williams. Buddhism. p. 203 (Dhyani-Buddhas and Dhyani-Bodhisattvas).



ARTICLE IV.

THE THREE RULERS.

San-kwan 三官 (1).

Taoism in its evolution has borrowed from other religions much in the same manner as Buddhism (2). This we may well see applied in the present instance, the doctrine concerning the “Three Rulers”, *San-kwan* 三官, or “Three Epochs”, *San-yuen* 三元, having passed successively through four phases, which will be described in the present article. The names generally given to these personages are the following:

The Three Rulers	<i>San-kwan</i>	三官.
The Three Epochs (3)	<i>San-yuen</i>	三元.
The Three Great Rulers	<i>San-kwan ta-ti</i>	三官大帝.
The Venerable Three Rulers	<i>T'ai-shang san-kwan</i>	太上三官.

Ist Phase.

The Three Rulers: Heaven, Earth and Water, *T'ien-ti-shui* 天地水.

Early Taoists, *Tao-shi* 道士, who invented the above Triad, taught that “Heaven, Earth and Water” were three transcendent powers. Heaven bestowed happiness, Earth remitted sins, and Water protected from all evil. Each of these powers received the honorary title of Great Ruler, *Ta-ti* 大帝.

(1) The Three Rulers, *San-kwan* 三官. See Chinese Superstitions. Vol. III. Preface. p. XIII. p. 236. note 2.—Vol. IV. p. 451. note 3.—Vol. V. p. 567. note 1.

(2) See Chinese Superstitions. Vol. III. Preface. p. I. (Buddhist and Taoist borrowings).

(3) See Chinese Superstitions. Vol. III. p. 254. note 2; p. 314. note 2.—Vol. V. p. 567. note 1; p. 595. note 1; p. 607. note 1.

Fig. 5



Les trois agents (San-k'oan).

The three agents.

Also known as the Three Rulers or Transcendent Powers.

These ideas originated during the reign of *Ling-ti* 靈帝 (A.D. 168-190), of the Later Han, *Heu-Han* 後漢, dynasty. *Chang-heng* 張衡, son of *Chang Tao-ling* 張道陵 (1), composed a book of charms, purporting to cure all kinds of disease. Each patient was requested to write out his name and surname, and promise that he would confess all his sins. Of the three scrolls forwarded, one was offered to Heaven, and deposited on the summit of a high mountain; another, offered to Earth, was buried in the ground, while a third was entrusted to the Watery Element. Happiness, remission of sin, and protection from all evil were thus secured. When these favours, as tested by experience, proved to be of a permanent character, the protegee was also expected to give to the magician five bushels of rice (2).

IInd Phase.

The Three Epochs, *San-yuen* 三元 (3).

Chang-heng 張衡 invented the “Three Rulers”, *San-kwan* 三官, but later on the idea assumed another phase. In the time of the Eastern Tsin, *Tung-Tsin* 東晉 (A.D. 317-420), the “Three Rulers” became “Three Periods” of time, *San-yuen* 三元, and were honoured under this title. This new phase is due to the Taoist *K'eu K'ien-chi* 寔謙之.

He divided the year into three unequal parts, the first extending from the first month to the close of the sixth month; the second,

(1) See on *Chang Tao-ling* 張道陵. Chinese Superstitions. Vol. II. p. 158. note 2.—Vol. V. p. 587. note 4 (Birthday of Chang, the Heavenly Master).

(2) Those who invited him had to give him five bushels of rice, hence his nickname of “rice-grabber”, *Mi-tseh* 米賊. Chinese Superstitions. Vol. II. p. 158.

(3) See Chinese Superstitions. Vol. III. p. 254. note 2; p. 314. note 2.—Vol. V. p. 567. note 1; p. 595. note 1; p. 607. note 1.

comprising the seventh, eighth and ninth months; and the third extending from the beginning of the tenth month to the close of the year. In this arrangement, the fifteenth of the first, seventh and tenth months became sacred to each of the "Three Principles or Epochs", *San-yuen* 三元.

Accordingly, the "Ruler of Heaven" became the principal patron of the first period of the year, and was honoured on the fifteenth of the first month (1); the "Ruler of Earth" controlled the second period, and was honoured on the fifteenth of the seventh month (2); while the "Ruler of Water" presided over the last period, and was worshipped on the fifteenth of the tenth month (3).

The First Principle was, therefore, called the "Heavenly Ruler, presiding over the First Period", *Shang-yuen t'ien-kwan* 上元天官.

The Second Principle was styled the "Earthly Ruler, who controlled the Middle Period", *Chung-yuen ti-kwan* 中元地官.

The Third Principle was called the "Ruler of Water, who presided over the Last Period", *Hsia-yuen shui-kwan* 下元水官.

Later on, the same designations are found in the Annals of the *Sung* 宋 dynasty, *Sung-shi* 宋史, and the writings of *Miao Show-sin* 苗守信. This latter adds that all three send down good or evil fortune on men, and punish the wicked (4).

(1) See Chinese Superstitions. Vol. V. p. 567. First month, 15th day (First of the three festivals in honour of the "Three Principles").

(2) See Chinese Superstitions. Vol. V. p. 595. Seventh month, 15th day (Festival in honour of the second of the "Three Taoist Principles").

(3) Chinese Superstitions. Vol. V. p. 607. Tenth month, 15th day (Third of the three festivals in honour of the "Three Principles").

(4) They are said to send down good or evil fortune on men, and save the lost. Edkins. Religion in China. p. 115.—Chinese Superstitions. Vol. V. p. 567. note 1.

IIIrd Phase.

Three deified mortals (1).

The first two systems were open to the objection of being too abstruse. Now the mass of the people reflect little, and prefer things easy of comprehension, no matter how absurd they appear. Ingenious Taoists soon devised a better solution, and one more appropriate to the needs of ordinary folks. This is sketched in the Work entitled “Records of Gods, new and enlarged edition”, *Chung-tseng-chow shen-ki* 重增搜神記, and fully exposed in the “Prayer addressed to the Three Venerable Rulers”, *T'ai-shang san-kwan-king* 太上三官經. This is a complete treatise on the subject, and comprises three parts. The first gives the origin of the “Three Rulers”, and the advantages derived from worshipping them. The second quotes various instances of favours obtained through their intercession, while the third contains a collection of formularies employed in worshipping them. A few extracts from this curious treatise will interest the general reader.

§ I.

Origin and apotheosis of the “Three Rulers”.

The “Three Rulers”, *San-kwan* 三官, were three mortals, whose father bore the name of *Ch'en Tze-ch'un* 陳子椿, or *Ch'en-lang* 陳郎. He was wonderfully intelligent and handsome, so much so that the three daughters of the Naga king, *Lung-wang* 龍王 (2), became enamoured of him, and chose to abide in his home. Here,

(1) According to Edkins, the “Three Rulers” were originally vast periods of time, like a geological epoch, but were subsequently personified and deified. Edkins. Religion in China. p. 115.—The third phase described here by the Author shows they were also embodied in living persons, who were subsequently deified.

(2) The Dragon-king, *Lung-wang* 龍王, the Neptune of the Chinese. His palace is at the bottom of the ocean, North of Mount Meru. Williams. Dictionary of the Chinese Language.

they brought forth each a son, the eldest known as the “Highest Principle”, the second called the “Mediate Principle”, and the third the “Inferior Principle”.

They were exceedingly handsome and well-built, of unbounded kindness and compassion towards all those that suffered, and endowed with superhuman powers, whereby they performed the most wondrous feats. Their keen intelligence penetrated the secrets of “Heaven and Earth”; no sooner did they point out their finger than mountains vanished, pools of water dried up, and mortals scaled the heavenly mansions. They had but to spit out, and the waters rose one hundred thousand feet; they commanded the winds and clouds, healed all diseases, and made ferocious tigers serve them as a mount (1). The genii of rivers, lakes, seas, mountains, and the hidden treasures of the earth, the gods of husbandry and grain, the rulers of the waters and of Hades, all treated them with the utmost deference and honour.

The “Beginning, honoured of Heaven”, *Yuen-shi t'ien-tsun* 元始天尊 (2), considering their sublime virtues, and the general esteem in which they were held, canonized them under the title of the “Three Great Rulers of Heaven, Earth and Water”, rewarding the good and punishing the wicked, ruling over all beings, gods and demons, in the three regions of the universe (3).

Their kindness towards all classes of persons, and their compassion for relieving those who suffer are really unbounded.

You, poor miserable folks, ill clad and destitute of worldly comfort, weighed down beneath the burden of labour and affliction,

(1) Several Chinese gods, Immortals, exorcists and demon-expellers are represented riding on tigers. Chinese Superstitions. Vol. V. p. 702-703.

(2) See on this fanciful god, the first of the Taoist Triad. Chinese Superstitions. Vol. III. p. 232, 234. — Vol. VI. p. 11.

(3) The three regions of existence are, according to the Taoists, heaven, earth and the waters; according to the Buddhists, the regions of earthly longings, of form and formlessness (this latter place is the ante-chamber to Nirvana). Chinese Superstitions. Vol. I. p. 37. note 1. — Vol. V. p. 581. note 1.

keep abstinence, and having taken a purifying bath, recite a thousand times the prayer in honour of the “Ruler of Heaven”.

This all-powerful deity will then grant you happiness, *T'ien-kwan sze-fuh* 天官賜福; you will enjoy meat and drink in abundance; you shall no further endure hunger, cold or fatigue, but will spend the remainder of your life in joy and prosperity.

As to you, living beings, wandering shades or disembodied spirits undergoing the torments of Hades; you who are victims of calumny or harassed by malignant demons (1), imprisoned in the abodes of darkness, without hope of release, if you recite a thousand times the prayer in honour of the “Ruler of Earth”, your offences will be effaced, *Ti-kwan sheh-tsui* 地官赦罪.

This merciful god remits the punishment of the living and the dead; all wandering spirits, and those shut up in Hades will be released. The living will then enjoy untold happiness, and the dead will ascend to the higher regions (2).

If owing to an unhappy destiny, a home is deprived of a parent; if the mother and children are ill; if newly married folks displease their elders; if members of a household suffer from long illness and misfortune; in fine if all the malignant stars of the firmament are arrayed against them (3), and overwhelm them with adversity; nay more were all the elements conjured up against them, and heaven itself headless to their cries, let them recite a thousand times the prayer in honour of the “Ruler of Water”, and they shall be delivered, *Shui-kwan kiai-ngoh* 水官解厄 (4).

This powerful god will rescue them from all evil. Lucky stars will beam on the horizon, and malignant ones will retrograde in the

(1) See charm delivering from these malignant demons. Chinese Superstitions. Vol. I. p. 90.

(2) Taoists place souls after death amidst the stars, ordinarily around the Polar Star. Chinese Superstitions. Vol. I. Preface. p. III.

(3) See on these malignant stars. Chinese Superstitions. Vol. IV. p. 398 (The stars Ku and Hsü).

(4) *Ngoh* 厄, harm, distress, that which is fated to happen one. Williams. Dictionary of the Chinese Language.

heavens ; all illness will be banished from the family, its members will enjoy good health and live to a fine old age.

The above is an exquisite specimen of Taoist charlatanry. Nothing is omitted therein, neither the origin of the three mythical personages, nor their transcendent powers, nor the advantages to be derived from worshipping them. Moreover, the special favours which they bestow upon mortals are graphically set forth.

The Ruler of Heaven grants happiness (1)	天官賜福.
The Ruler of Earth remits sin	地官赦罪.
The Ruler of Water delivers from evil	水官解厄.

§ II.

Favours obtained through their intercession.

The following one, selected from among many, will be quite sufficient for our purpose.

In the prefecture of *Chung Chow* 忠州, in *Szech'wan* 四川, lived two men, named respectively *Chow Heng-hsing* 周恒行, and *Chow Heng-chang* 周恒常, both heads of families, comprising in all thirty-five members. In the fifteenth year of *Hung-wu*'s 洪武 reign (A.D. 1383), the whole family suffered from a contagious disease, due, it was deemed to the Ruler of the Taoist Hades, *Fung-tu* 豐都 (2), wandering ghosts and other malignant demons.

One of the sons, named *Lung-sun* 隆孫, had so far escaped, but his hair was unkempt and he had no shoes to wear. On the first day of the seventh month, three Taoist hermits offered him the prayer in honour of the “Three Venerable Rulers”, *T'ai-shang san-kwan-king* 太上三官經, and taught him how to recite it. Scarcely

(1) See Chinese Superstitions. Vol. IV. p. 435 (Slips of paper, bearing the image of this god, are pasted over the door on New Year's day).

(2) *Fung-tu* 豐都, in Taoist lore means the underworld, where the souls of the dead are assembled. All this doctrine is largely borrowed from Buddhism. Chinese Superstitions. Vol. V. p. 603. note 2. — Chavannes. Le *T'ai-chan*. p. 95.

had he repeated it for the tenth time than the patients felt much improved, and when he had reached the one hundredth mark, all had completely recovered. The three Taoist hermits were none others than the “Three Great Rulers”, *San-kwan ta-ti* 三官大帝, who visited the earth, for the purpose of instructing mortals and delivering from evil (1).

§ III.

Prayer in honour of the “Three Rulers”, *San-kwan* 三官.

Our Taoist writer lays down at first the proper dispositions preparatory to reciting the prayer, and then gives the full text of this famous formulary.

a) With regard to the dispositions required, abstinence should be previously kept (2). The devotee should also well rehearse the prayer, be decently attired, and entertain great singleness of purpose. While in the act of reciting it, all the words should be well articulated, talking with others avoided, due respect interior and exterior maintained, and thus the request will be infallibly secured.

b) Preparatory prayers.

1°. Prayer for cleansing the heart.

2°. Prayer for purifying the mouth.

3°. Prayer for purifying the body.

4°. Prayer for appeasing the local God of the Soil, *T'u-ti lao-yeh* 土地老爺 (3).

(1) The function of all the higher divinities is one of instruction, and benevolent interference for the good of humanity. Edkins. Religion in China. p. 113.

(2) See on abstinence in honour of the “Three Principles”. Chinese Superstitions. Vol. IV. p. 451. note 3.

(3) *T'u-ti-shen* 土地神, or *T'u-ti lao-yeh* 土地老爺, an agricultural divinity, the local God of the Soil. He is worshipped on the second day of the second month. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. V. p. 570.

5º. Prayer for purifying “Heaven and Earth” of all uncleanness.

6º. Prayer to be used when offering incense.

7º. Prayer for invoking the holy name of the “Pearly Emperor”, *Yuh-hwang* 玉皇 (1).

c) Efficacious prayer in honour of the “Three Rulers”, *San-kwan* 三官.

For the sake of brevity, it is deemed advisable to give here only the part addressed to the “Ruler of Heaven”, the highest personage of this Taoist Triad. The specimen selected will convey to the general reader an adequate idea of these prayers.

“To thee I offer my whole life, thee do I worship in thy palace of the Polar Star, *Tze-wei* 紫微 (2), the heavenly capital of the world above. Ruler of the thirty-six kinds of beings, sovereign of ninety million subjects, supreme lord of the thousand regions of the universe; thou that bearest in thy hands the list of the rulers of the earth, and blessest all living beings; thou that keepest the records of all good and evil deeds, and fillest the world with thy benefits. At thy bidding, Immortals are raised or humbled in the dust. To the just afflicted, thou bringest deliverance, and to the sinner forgiveness; thou art the saviour of the living and the dead, and the rescuer of souls out of Hades (3). Strength of the living, providing for the needs of insects and animals, thou art most merciful, kind and holy. O Supreme Ruler! we beg thee to bestow happiness upon us from thy palace of the Polar Star, *Tze-wei* 紫微, in the highest heavens”.

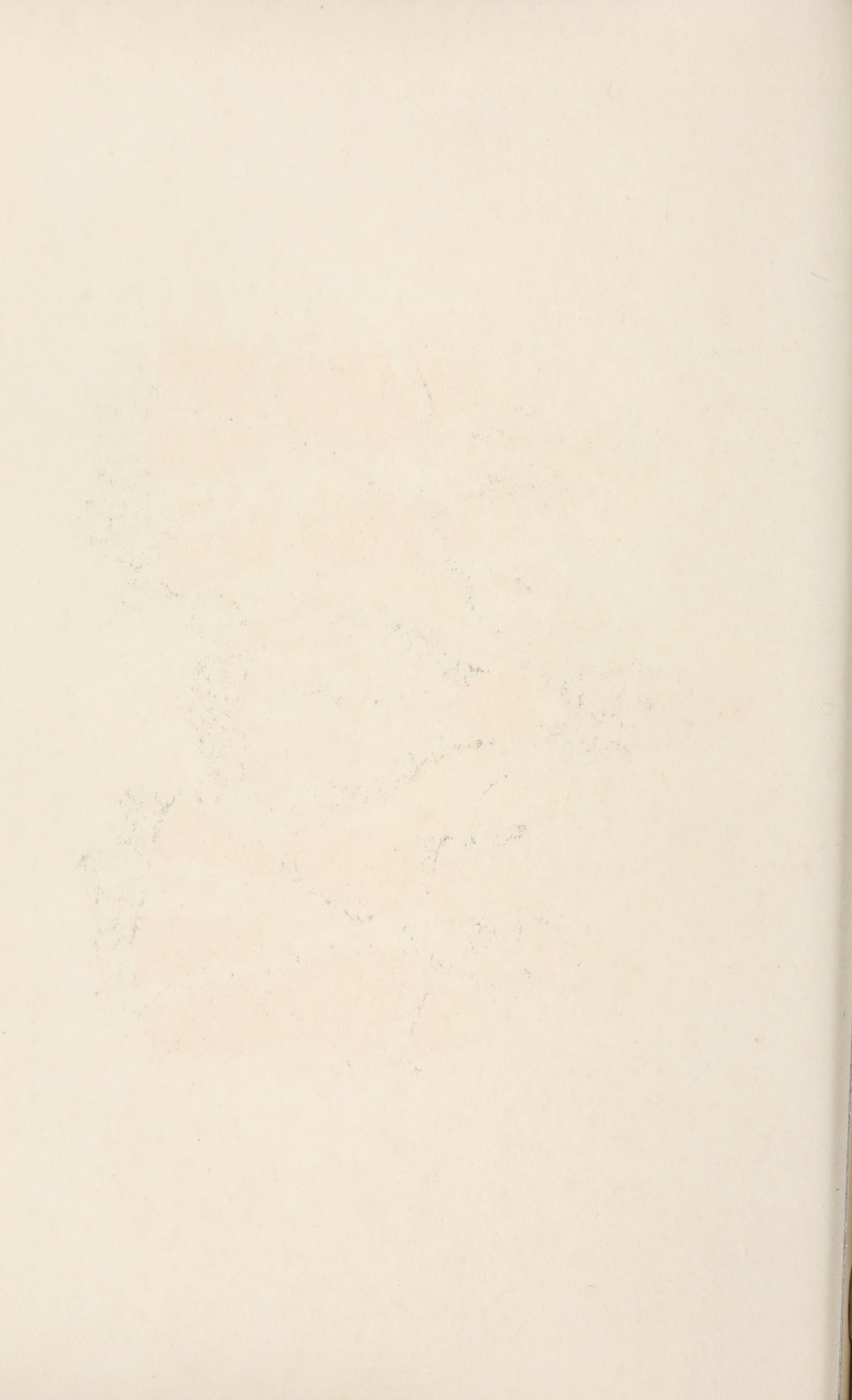
(1) See on the “Pearly Emperor”. Chinese Superstitions. Vol. III. p. 315. note 2.—Vol. V. p. 515. note 3; p. 609. Eleventh month, 6th day.

(2) *Tze-wei* 紫微, royal stars in the Dipper, and other circumpolar stars. Williams. Dictionary of the Chinese Language.

(3) All the sentiments here ascribed to this fabulous “Ruler of Heaven” are borrowed from Buddhism. The placing of his palace in the Polar Star is peculiarly Taoist. See Chinese Superstitions. Vol. I. Preface. p. III.



Les trois Principes (San-yuen).
The three sources (principles).



IVth Phase.

The Three Legendary Rulers: *Yao, Shun* and *Yü* 堯 舜 禹 (1).

Buddhist monks have also worked on their side, and elaborated their own special system. Instead of abstract Principles or Periods, they have set up the three legendary rulers of China's primitive times: *Yao* 堯, *Shun* 舜, and *Yü* 禹. *Audaces Fortuna juvat*, says the Poet, "Fortune smiles on those who dare".

As these ancient rulers are held in high esteem by the Chinese, the literati fully approved of the above step, and flocked to worship and offer incense in Buddhist temples, which thus became renowned in the eyes of all.

These three rulers being so well known in China, we shall here deal only with the leading features of their lives.

1^o. *Yao* 堯 (B.C. 2357-2255)—This legendary ruler stands at the dawn of Chinese history as the model of all wisdom and virtue. His surname was *Ki* 姬, and his name *Fang-hsün* 放勳. He ascended the throne on B.C. 2357, being then only sixteen years of age. He fixed his Court at *P'ing-yang* 平陽, in *Shansi* 山西. His reign was peaceful throughout, and only disturbed by a great flood, probably an overflow of the *Fen-ho* 汾河, or the Yellow river, still unsettled in its channel (2).

Under his direction, two astronomers, *Hsi* 羲 and *Hwo* 和, observed the rising and setting of the sun, the phases of the moon,

(1) *Yao, Shun* and *Yü* form a legendary monarchical triad, representing wisdom, benevolence, and devotion to duty. They were idealized and offered to all sovereigns as models, in order to win them from indolence and self-indulgence, and stimulate them to a faithful discharge of their duties. Legge. Preface to the *Shu-king* 書經, or Book of Records. p. 65.

(2) Gutzlaff, Morrison, and other English and Scotch missionaries confused this inundation with the flood of Noah. Legge scourges them mercilessly in his preface to the *Shu-king* 書經, or Book of Records. The Chinese Classics. Vol. III. Preface. p. 74.

and the planetary revolutions (1). He thus compiled a general calendar, with a year of about three hundred and sixty six days, and the four seasons adapted for the guidance of the people in the cultivation of the land.

Hearing of the great filial piety of *Shun* 舜, then a youth of twenty, he summoned him from the fields, and made him his associate in the government of the country. Before dying, he established him his successor, and gave him his two daughters in marriage (2). *Yao* 堯 reigned 99 years, and died at the venerable age of 115.

2º. *Shun* 舜 (B.C. 2255-2205) — *Shun*, after mourning for *Yao* during three years, succeeded him on the throne, and rivalled him through his brilliant virtues. His personal name was *Ch'ung-hwa* 重華, and he was also designated *Yü* 虞 (3). His father, a blind old man, took a second wife, and preferred the offspring of this second union to his eldest son. *Shun*, however, lessened in nowise his dutiful conduct towards his father, step-mother and half-brother (4). Still, they sought to bring about his death, by setting fire to his house and closing up a well into which he descended (5), but he was always miraculously preserved.

(1) The Canon of *Yao*, *Yao-tien* 堯典. A chapter of the Book of Records. Legge's Chinese Classics. Vol. III. p. 18-19.

(2) The Canon of *Yao*, *Yao-tien* 堯典. Legge's Chinese Classics. Vol. III. p. 26-27.—See their names. Chinese Superstitions. Vol. V. p. 589. Sixth month, 6th day.

(3) Canon of *Shun*, *Shun-tien* 舜典. Legge's Chinese Classics. Vol. III. p. 29.—*Yü* 虞, a region in modern *Honan* 河南, but by others referred to the territory of *Yü-yao* 餘姚, in modern *Chekiang* 浙江. Mayers. Chinese Reader's Manual. p. 189.

(4) His father was obstinately unprincipled, his step-mother was insincere, his half-brother, named *Siang* 象, was arrogant. Canon of *Yao*, *Yao-tien* 堯典. Legge's Chinese Classics. Vol. III. p. 26.

(5) *Shun*'s parents hated him. They made him plaster a granary, and set fire to it from beneath. They also made him deepen a well, and filled it with stones from above. He escaped by the side. Note in Annals of the Bamboo Books. *Chuh-shu-ki* 竹書紀. Legge's Chinese Classics. Vol. III. p. 114.

In his twentieth year, Yao, struck by his filial piety, made him his associate on the throne. During his reign, several aboriginal tribes submitted of their own accord to his sway. He appointed *Yü* 禹 as his Superintendent of Works, entrusted him with draining off the waters and canalising the rivers, and subsequently made him his successor on the throne.

Shun 舜 reigned 48 years, and died at the age of 110, whilst he was making a visit of the empire. He was buried at *Ts'ang-wu* 蒼梧, on the *Kiu-i* hills, *Kiu-i-shan* 九嶷山 (1), in South-West *Shansi* 山西.

3º. *Yü* 禹 (B.C. 2205-2197) — *Yü* 禹 was the son of Earl *Kwen*, *Kwen-peh* 鯀伯, lord of *Ts'ung* 崇, by his wife *Siu-ki* 修己. He received at birth the name of *Wen-ming* 文命 (2). When *Kwen* 鯀 failed to drain off the waters, *Yü* 禹 was chosen to complete the work. So devoted was he to his task, that he took heed neither of food nor clothing, and thrice passed by his home without entering, or visiting his infant son whose wailing he heard (3). In the space of nine years he brought the waters under control (4), and divided the country into nine provinces, defining their boundaries, their productions, and the amount of revenue they had to pay to the government.

In B.C. 2224, *Shun* 舜 made him co-regent of the empire, and recognized him as his successor to the exclusion of his own sons. When *Shun* 舜 died, *Yü* 禹 mourned for him during three years.

(1) *Kiu-i-shan* 九嶷山. The hill of nine summits. It forms part of the range between the Yellow River and Fen River, and is noted as the burial place of *Shun*. Williams. Dictionary of the Chinese Language.

(2) Counsels of the Great *Yü*, *Ta-yü-mu* 大禹謨. Legge's Chinese Classics. Vol. III. p. 52.

(3) *Yih* and *Tsih* 益稷, chapters of the Book of Records, *Shu-king* 書經. Legge's Chinese Classics. Vol. III. p. 85.—Mencius. Book III. P.I. Ch. 4. n° 7. Legge. The Works of Mencius. p. 208.

(4) The labours of *Yü* 禹 are not historical, but mythical. They were continued for hundreds of years afterwards. Legge. Preface to the *Shu-king* 書經. p. 76.

In the eighth year of his reign, he toured the empire, and held a grand assembly of nobles at *Hwei-k'i* 會稽, in modern *Chekiang* 浙江, where he put to death the chief of *Fang-fung*, *Fang-fung-shi* 防風氏, who arrived after the appointed time (1).

When passing near the *T'ai-hu* 太湖, or Great Lake, in North *Chekiang* 浙江, a man named *I-tih* 儀狄 (the fabled inventor of wine) offered him some native wine, which he tasted, found agreeable to the palate, and then added: days will come, when some of my successors through drinking this, will cause untold sorrow to the nation. He then sent *I-tih* 儀狄 into exile, and forbade the use of wine (2).

Yü 禹 died at the age of 100, and was buried at the foot of the *Shang-mao* hills, near *Shao-hsing-fu* 紹興府, in *Chekiang* 浙江. *Yü* 禹 is deemed to be the founder of the *Hsia* 夏 dynasty.

During the reign of the above three rulers, the succession to the throne was not hereditary, but the fittest and most capable minister was chosen to govern the State. Under the *Hsia* 夏 dynasty, the succession became hereditary.

APPENDIX.

The Three Genii of the Wu State.

Wu-k'oh san-chen-kün 吳客三真君 (3).

The three genii of the Wu State, *Wu-k'oh san-chen-kün* 吳客三真君, have also been canonized under the title of the "Three

(1) Annals of the Bamboo Books, *Chuh-shu-ki* 竹書紀. Legge's Chinese Classics. Vol. III. p. 118.

(2) Mayers. Chinese Reader's Manual. p. 74 (*I-tih* 儀狄). — M^c Gowan. Imperial History of China. p. 20 (Reign of *Yü*).

(3) The Wu State, *Wu-kwoh* 吳國 (B.C. 1122-473). The Eastern of the three ancient States of China. It comprised *Kiangsu* 江蘇, *Chekiang* 浙江, parts of *Nganhwei* 安徽, and *Kiangsi* 江西, as far as the *P'o-yang* lake 鄱陽湖. *Soochow* 蘇州 was its capital. Williams. Dictionary of the Chinese Language.

Principles", and hence a brief account of them may be included in this article.

The first was called *T'ang-hung* 唐宏. He was surnamed *Wen-ming* 文明, and was born on the 21st day of the 7th month.

The second bore the name of *Koh-yung* 葛雍. His surname was *Wen-tu* 文度, and he was born on the 13th of the 2nd month.

The third was called *Chow-wu* 周武. His surname was *Wen-kang* 文剛, and he was born on the 3rd of the 10th month.

These three personages held the office of censor under king *Li*, *Li-wang* 厲王 (B.C. 878-827), of the *Chow* 周 dynasty. This ruler neglected State affairs, and spent his time indulging in the pleasures of the chase. Remonstrances were made by the censors, but proved of no avail, hence they resolved to quit their country, and seek refuge in the *Wu* 吳 State, where the reigning prince received them with the greatest courtesy. Meanwhile, the ruler of *Ch'u* 楚 (1), declared war against the *Wu* 吳 State. On this occasion, the three censors gallantly fought for their new country, and won the day against the invaders. Hereupon, the ruler of *Wu* 吳, wishing to reward them, offered them the highest dignities in the State, but they constantly refused, on the plea that they were strangers to the country and ignorant of its customs.

Soon afterwards, on learning that king *Süen*, *Süen-wang* 宣王, had succeeded *Li* 厲 on the throne, they returned to their native country, where they were restored to their former rank of censor. They subsequently became the mainstay of the realm, and together with the Gods of the Five Directions, *Wu-fang-shen* 五方神, whom they won over to their side, they delivered the people from all evil and misfortune. The ruler bestowed on them the feudal estate of *Tung-yuen* 東袁, and the honorary title of Marquis, *Heu*

(1) *Ch'u* 楚. This State existed from B.C. 740-330, under the rule of 20 princes. It occupied *Hukwang*, and parts of *Honan* and *Kiangsu*. Its capital was *Kingchow-fu* 荆州府, in Western *Hupeh*. Williams. Dictionary of the Chinese Language.

侯. People, who lived on their lands, enjoyed unwonted prosperity and happiness.

When the emperor *Chen-tsung* 真宗, of the Northern Sung, *Peh-Sung* 北宋, dynasty, went in state to *T'ai-shan* 泰山 (1), for the purpose of sacrificing to heaven, *Fung-shen* 封禪 (2), on this sacred mountain (A.D. 1008), these three mysterious beings appeared to him at the “heavenly gate”, *T'ien-men* 天門 (3), and assured him they were sent from on high to afford him protection. On the occasion of this apparition, he canonized them, and bestowed on them the following honorary titles.

<i>T'ang-hung</i> 唐宏	Venerable Supreme Principle.
<i>Koh-yung</i> 葛雍	Venerable Mediate Principle.
<i>Chow-wu</i> 周武	Venerable Inferior Principle.

The emperor composed a eulogy of them, and had it inscribed on a stone-slab. He also erected a temple in order to honour them (4). The Imperial favour conferred on all three the power of ruling “heaven, earth and water”; in fact, they were assimilated to the “Three Rulers”, *San-kwan* 三官, described above.

(1) *T'ai-shan* 泰山, literally the “Great Mountain”. A sacred mountain in *Shantung*, anciently regarded as a divinity, and raised by a *Sung* 宋 emperor to the rank of “Equal of Heaven”. A temple dedicated to the “Pearly Emperor”, *Yuh-hwang* 玉皇, the supreme god of the Taoists, is on the summit, as well as a Confucian temple, erected in 1714. Chavannes. Le *T'ai-chan*.—*Encyclopædia Sinica*. p. 540.—*Chinese Superstitions*. Vol. V. p. 511. note 2.

(2) *Fung* 封. This sacrifice was that anciently offered by *Shun* 舜 to *Shangti* 上帝, the genii of hills and rivers, and to all the Spirits. Its purpose was to announce to heaven the glorious deeds of the reigning prince, and beg protection on the State. After 1008, such sacrifices were discontinued, as being highly expensive, connected with many abuses, and a burden to the people. Chavannes. Le *T'ai-chan*. p. 22, and 26.

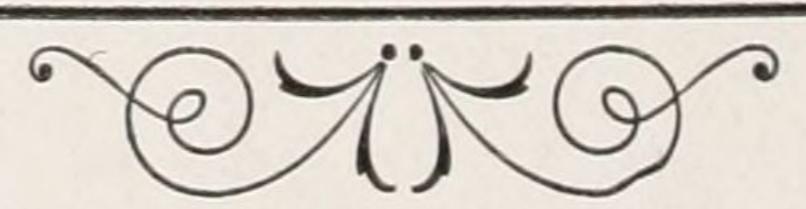
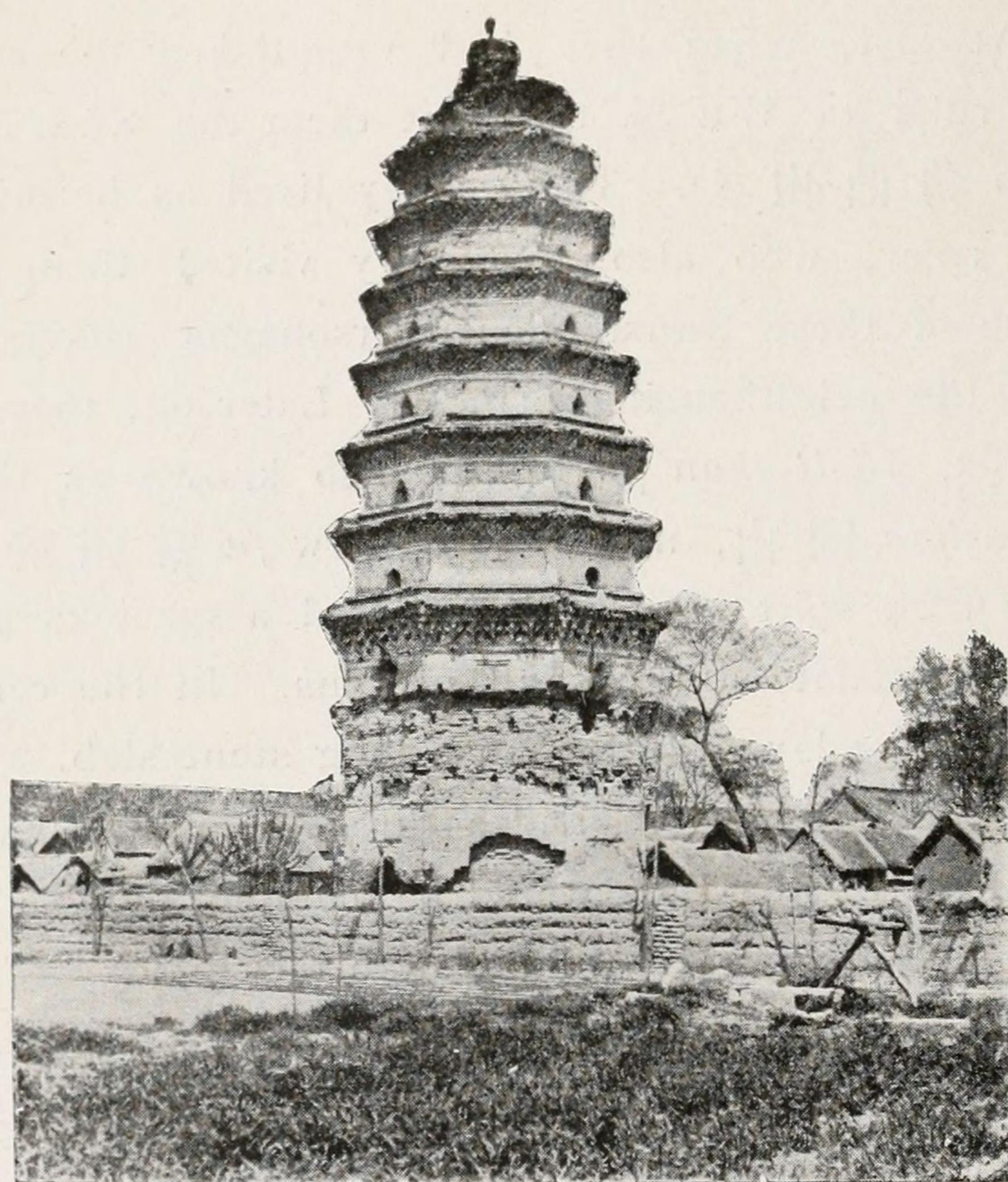
(3) This was the “Southern heavenly gate”, *Nan-t'ien-men* 南天門. Chavannes. Le *T'ai-chan*. p. 45, and 131.

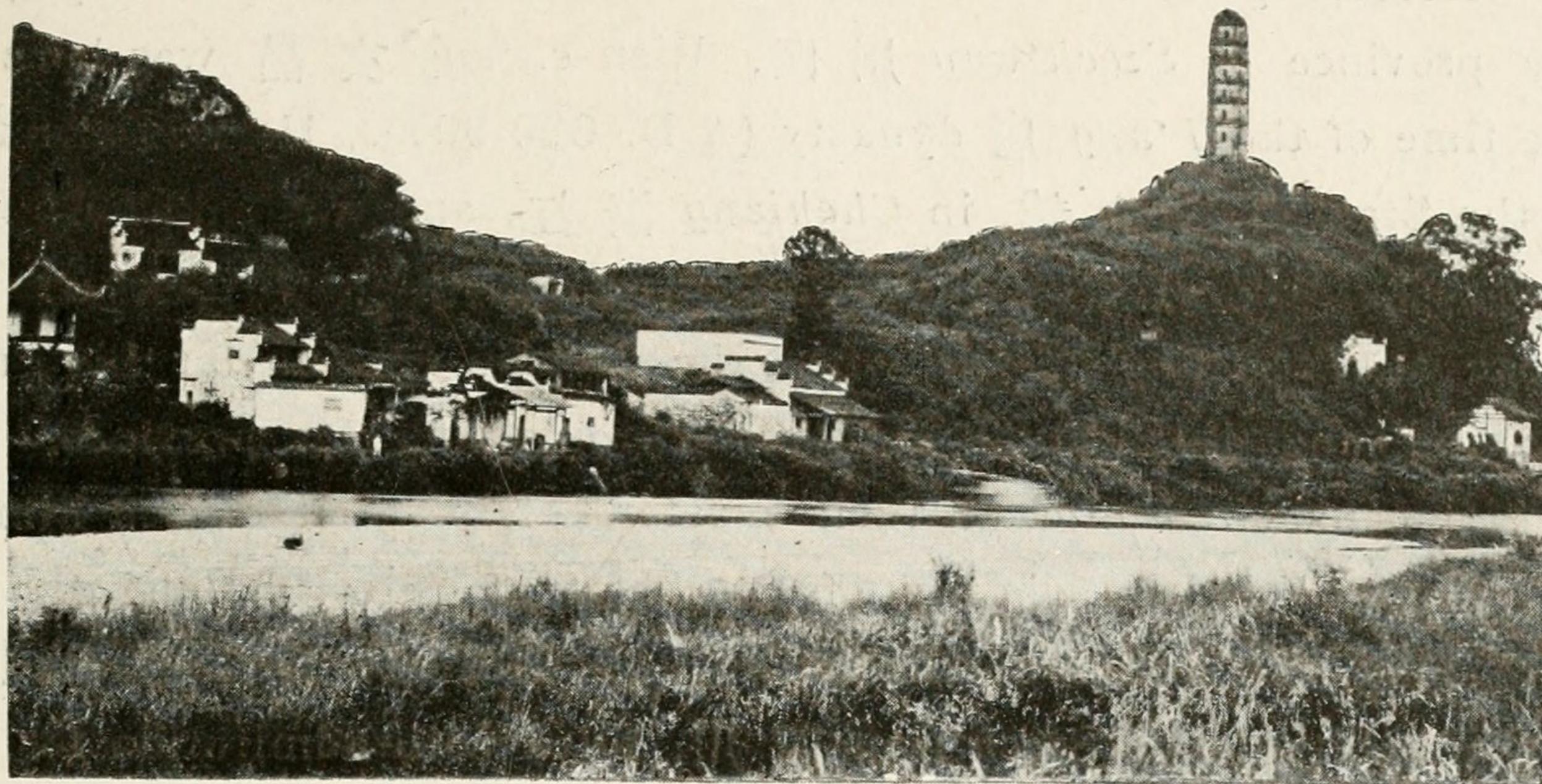
(4) This temple is called the “hall of the three deified marquises”, *San-ling-heu-tien* 三靈侯殿. Chavannes. Le *T'ai-chan*. p. 131.

The “General Mirror of the Immortals”, *Shen-sien t‘ung-kien* 神仙通鑑, describes them in almost the same terms, adding only a few details of minor importance. Thus for instance, the ruler of the *Wu* 吳 State, refusing at first to receive them, they betook themselves to the grotto of *T‘ao-hwa*, *T‘ao-hwa-tung* 桃花洞, excavated in the sides of the *Yuh-yen* hills, *Yuh-yen-shan* 玉巖山, and were summoned thence when war broke out with the State of *Ch‘u* 楚. At last, when they had vanquished the enemy, they begged the ruler of *Wu* 吳 to grant them the *Kü-k‘ü* mountain, *Kü-k‘ü-shan* 句曲山 (1). There, they lived as hermits provided for by the ruler, who also frequently visited them personally. The presence of these transcendent personages overshadowed the influence of the neighbouring princes. Later on, they repaired to the *Li-li* hills, *Li-li-shan* 離里山, also known as the National hills, *Kwoh-shan* 國山, near *Ch‘angchow-fu* 常州府. As they arrived, the rock split open and disclosed a spacious grotto large enough to accomodate a thousand persons. In the centre of this grotto, a personage lay reclining on a long stone slab. He ordered them to sit down at his feet, and assured them that when the slab would ascend in the air, they would be metamorphosed. Hereupon, they fell into a trance, and became Immortals (2).

(1) *Kü-k‘ü-shan* 句曲山. A hill 30 miles south of *Nanking*, and sacred to the genii. In Taoist lore, it is reckoned as the first of the sacred mountains of the Immortals. Chinese Superstitions. Vol. V. p. 612. note 4.

(2) General Mirror of the Immortals, *Shen-sien t‘ung-kien* 神仙通鑑. Book V. Art. 4. p. 5.





CHAPTER II.

GODS PRINCIPALLY WORSHIPPED

BY THE LITERATI (1).

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ARTICLE I.

THE GOD OF LITERATURE.

Wen-Ch'ang 文 昌 (2).

Wen-ch'ang 文昌 is frequently styled the “Prince of Tze-t'ung” *Tze-t'ung-kün* 梓潼君, or the God of Tze-t'ung, *Tze-t'ung-shen* 梓潼神. His family name was *Chang* 張.

(1) Confucius will be specially dealt with in Part. III.

(2) *Wen-ch'ang* 文昌. The God of Literature, to whose worship three-storeyed literary pagodas, *Wen-pih-t'ah* 文筆塔, are erected in Southern China. The star Dubhe (one of the pointers indicating Polaris), in Ursa Major, is consecrated to him. Williams. Dictionary of the Chinese Language.

According to a stone slab erected in the *Tsing-hsü* temple, in the province of *Szech'wan* 川 四, *Wen-ch'ang* 文昌 was born in the time of the *T'ang* 唐 dynasty (A.D. 620-907). He was a native of the State of *Yueh* 越, in *Chekiang* 浙 江, and was called *Chang-ya* 張 亞. He proceeded to *Szech'wan* 四 川, and took up his abode at *Tze-t'ung* 梓 潼, where he became famous for his great learning and intellectual ability. Throughout the province, the literati considered him as their master. His merit caused him to be promoted to the dignity of President of Rites, but he did not fulfil long the duties of his office, and withdrew into private life. The inhabitants of *Szech'wan* 四 川, filled with admiration for his talent and virtue, erected the temple of *Tsing-hsü* in order to honour him, and placed over the portal the inscription, “temple of the Prince of *Tze-t'ung*”.

According to a notice found in the Work, “Researches in General History”, *Wen-hsien t'ung-kao* 文 獻 通 考 (1), and the Annals of the Sung dynasty, *Sung-shi* 宋 史, the God of *Tze-t'ung*, *Tze-t'ung-shen* 梓 潼 神, whose surname is *Chang Ya-tze* 張 亞 子, was an official in the time of the *Tsin* 晉 dynasty (A.D. 265-420), and fell in battle. Later on, a temple was erected in order to honour him. *Hsüen-tsung* 玄 宗 (A.D. 713-756), of the *T'ang* 唐 dynasty, conferred on him the posthumous title of President of the Board of Rites, while *Hsi-tsung* 僖 宗 (A.D. 874-889), of the same dynasty, canonized him as a special god, *Ti* 帝 (2).

(1) *Wen-hsien t'ung-kao* 文 獻 通 考. An extensive work, compiled by *Ma Tuan-lin* 馬 端 臨. It comprises 348 volumes, and extends from the origin of the Chinese nation to the early part of the 13th century. A supplement was added in 1586, and a new and revised edition published in 1772. Wylie. Notes on Chinese Literature. p. 69.

(2) *Ti* 帝. A god, a divine being, a deity supreme in one department or endowed with a peculiar attribute, as *Kwan-ti* 關 帝, the god of War; *Wen-ch'ang-ti* 文 昌 帝, the god of Literature. *Shang-ti* 上 帝, the Supreme Ruler. Taoists have degraded the term by making many Shangtis, among whom the “Pearly Emperor”, *Yuh-hwang Shang-ti* 玉 皇 上 帝, and also applying it to heroes and genii. Williams. Dictionary of the Chinese Language.

Chen-tsung 眞宗 (A.D. 998-1023), of the Northern Sung, *Peh-Sung* 北宋, dynasty, had to repress the revolt of *Wang-kün* 王均, who seized the city of *Ch'eng-tu* 成都, in *Szech'wan* 四川. General *Lei Yiu-tsung* 雷有終 ordered to shoot arrows into the place, with a message requesting the inhabitants to surrender. Suddenly a man appeared on the top of a wall, and pointing out the rebels, exclaimed: “the God of *Tze-t'ung*, *Tze-t'ung-shen* 梓潼神, begs me inform you that the city will fall into the hands of the invaders on the twentieth day of the ninth month, and all the inhabitants will be put to the sword”.

Endeavours were made to discover this prophet of evil, but in vain. In fact, the city was taken on the very day announced. The General, in thanksgiving, had the temple of *Tze-t'ung* 梓潼 restored, and the official dress and ritual utensils prepared for sacrificing to the god.

From an extract in the “Ritual Records of the Ming Annals”, *Ming-shi li-chi* 明史禮志, the God of *Tze-t'ung* 梓潼 was surnamed *Chang Ya-tze* 張亞子, and lived in the *Ts'ih-k'ü* hills, *Ts'ih-k'ü-shan* 七曲山, in *Szech'wan* 四川. Amidst these hills, some eight miles North of the district town of *Tze-t'ung*, *Tze-t'ung-hsien* 梓潼縣, is found the temple of “Efficacious Help”, *Ling-ying-miao* 靈應廟 (1), dedicated to *Chang Ya-tze* 張亞子, the God of *Tze-t'ung* 梓潼. Other writers state that he lived in the *Yueh-hsi* hills, in the prefecture of *Ning-yuen-fu* 篤遠府, in *Szech'wan* 四川, whither he proceeded in order to avenge the death of his mother.

He held an official position in the time of the *Tsin* 晉 dynasty (A.D. 265-420), and was killed in battle. The inhabitants of *Szech'wan* 四川 erected a temple in his honour. Emperors of the *T'ang* 唐 and *Sung* 宋 dynasties bestowed on him various titles, among others that of “Magnificent and Unrivalled Prince”. Taoists

(1) *Ling* 靈, effective, powerful, supernatural. *Ying* 應, an answer, a response, that which comes as expected. *Miao* 廟, a temple containing ancestors or gods, a fane. Williams. Dictionary of the Chinese Language.

have made him the ruler of man's destiny, the sovereign who dwells in the constellation of the Great Bear (1), and the dispenser of official dignities, especially among the literati. The emperors of the *Yuen* 元, or Mongol dynasty (A.D. 1280-1368), conferred on him the title of "Wise Prince", and sacrifices were offered to him in all educational establishments. This god was specially worshipped in *Szech'wan* 四川. However, we find he is in nowise connected with the constellation of the Great Bear, hence, he should not be worshipped as a stellar god, and scholars should cease offering sacrifice in his honour. The Works quoted above, all agree in saying that *Wen-ch'ang* 文昌 was surnamed *Chang Ya-tze* 張亞子, and lived in the time of the *Tsin* 晉 dynasty, or in the fourth century of the Christian era.

A third opinion, based on the Work entitled "Records of Geographical Changes", *Tuh-shi fang-yü ki-yao* 讀史方輿紀要 (2), states that he was worshipped in *Szech'wan* 四川, after that province had been subdued by king *Chao-siang* 昭襄 (B.C. 255-206), of the short-lived *Ts'in* 秦 dynasty. Such a statement would place the date of his birth 900 years earlier than that indicated in the *Szech'wan* slab. Who can tell us which of the dates is the genuine one?

The above is all that it has been possible to glean, with some approximation to historical truth, in the numerous biographies written by Chinese authors on this god of the literati (3).

(1) The star Dubhe (one of the pointers indicating Polaris), in *Ursa Major*, is consecrated to him, hence he is deemed to have his palace in the Great Bear. Williams. Dictionary of the Chinese Language.

(2) Records of Geographical Changes, *Tuh-shi fang-yü ki-yao* 讀史方輿紀要. A collection in 9 books of all geographical changes, which have taken place in China from the earliest times down to the 17th century, intended as a guide to the perusal of native histories. Wylie. Notes on Chinese Literature. p.63.

(3) Summing up what seems to be fairly historical, we have the following facts with reference to this god. He was originally named *Chang-ya* 張亞, lived under the *T'ang* 唐 dynasty (8th century), and took up his abode at *Tze-t'ung* 桂瀘, in *Szech'wan* 四川, where he was subsequently worshipped as a god. He was a brilliant writer, and held an appointment in the Board of Rites. In his latter days he suddenly disappeared, or was killed in battle. Rulers of the *T'ang* 唐 dynasty canonized him, while those of the *Sung* 宋 and *Yuen* 元 dynasties bestowed on him various other honorary titles.

Fig. 7



Tablette de Wen tchang.

Tablet of Wen Chang (the God of Literature).



We shall now set forth the fabulous and legendary tales connected with the life of this curious god. *Wen-ch'ang* 文昌 is the name of a constellation in or near the Great Bear (1). This stellar group comprises 6 stars, which Taoists have deified and made stellar-gods.

1st star — Generalissimo and President of the Board of War.

2nd star — Generalissimo and President of the East and West quadrants.

3rd star — Prime Minister, Intendant of Literature.

4th star — Lord Treasurer, bestowing rewards and official promotion.

5th star — Controller of life, and remitter of sins.

6th star — Lord Chief Justice, conferring blessings and favours.

According to the fanciful tenets of Taoism, literature prospers when the star *Wen-ch'ang* 文昌 shines brightly in the heavens. The Supreme Ruler, *Shang-ti* 上帝, entrusted the care of *Wen-ch'ang*'s palace, and the distribution of literary honours to the son of *Chang* 張. The title of special god, *Ti* 帝 (2), was conferred on *Wen-ch'ang* 文昌 by the *Yuen* 元, or Mongol emperors. He is called the “god of *Tze-t'ung*”, *Tze-t'ung-shen* 梓潼神, because he lived formerly in the district of *Tze-t'ung* 梓潼, and was there worshipped by the literati and people, who erected temples in his honour.

The *Wen-ti* Annals, *Wen-ti pen-chwan* 文帝本傳, and the Book of Transformation, *Hwa-shu* 化書 (3), describe 17 descents of this stellar god. For the sake of brevity, we shall set forth only the principal ones, so as to give the reader an idea of these fanciful extravagances.

(1) According to Williams, the star Dubhe (one of the pointers indicating Polaris), in Ursa Major, is consecrated to him. Williams. Dictionary of the Chinese Language.

(2) See above. Chinese Superstitions. Vol. VI. p. 40. note 2.

(3) The Book of Transformation, *Hwa-shu* 化書. Written by *T'an-ts'iao* 譚峭, in the early part of the 10th century. It is an ethical treatise, strongly impregnated with Taoist fancies. Wylie. Notes on Chinese Literature. p. 158.

1st Descent. — In the time of King Wu, *Wu-wang* 武王, founder of the *Chow* 周 dynasty (B.C. 1122), the stellar-god *Wen-ch'ang* 文昌 descended, and took the name of *Chang Shen-hsün* 張善勳. At *Wu-wei* 武威, there lived a man called *Chang* the Elder, *Chang-lao* 張老. He was fifty years old, and so far had no male children. One night, as the stars shone out brightly in the heavens, a meteoric glare appeared in the air, and the star *Chang-siu* 張宿, controller of the heavenly kitchens and pantry, attracted by the similarity of family names, descended into the womb of *Chang*'s wife. The old lady dreamt that she swallowed a pearl (1), and finding herself with child, brought him forth in due time, and had him called *Shen-hsün* 善勳. He lived in great poverty, and cultivated a little patch of land in order to eke out a scanty livelihood. One day, he unearthed a golden image of the "Beginning honoured of Heaven", *Yuen-shi t'ien-tsun* 元始天尊 (2). The image weighed about thirty catties (3), and was cast by the Great *Yü*, *Ta-yü* 大禹. Perceiving a strong tidal wave approach, *Shen-hsün* 善勳 threw the image into the sea, whereupon the wind suddenly changed, and prevented the waves from injuring the inhabitants of the coast. The prodigy was attributed to the transcendent power of *Shen-hsün* 善勳, and henceforth gifts flowed in abundantly. Vegetables and pieces of fine cloth were received daily, and thus the family soon emerged from its poverty. *Shen-hsün* 善勳 fished up the image from the sand, and placed it in a shrine, where it became the object of general veneration.

The daughter of a neighbouring farmer, named *Chung*, had been promised to *Chang* 張 by an uncle, but the father strenuously

(1) The Annals of the Bamboo Books, *Chuh-shu-ki* 竹書紀, record that the mother of *Yü* the Great, *Ta-yü* 大禹, also saw a falling star, dreamt she swallowed a spiritual pearl, and thereupon became pregnant. Legge. The Chinese Classics. Vol. III. P.I. p. 117.

(2) The highest personage of the Taoist Triad. See above. Chinese Superstitions. Vol. VI. p. 11.

(3) Catty, a Chinese weight called *Kin* 斤, equal to $1\frac{1}{3}$ lbs avoirdupois. Encyclopædia Sinica. p. 85.

opposed such a union. Soon afterwards, the girl began to pine away, and finally died of grief. *Shen-hsün* 善勳 determined to visit her grave, and lo! on hearing his voice, she came forth from the coffin, whereupon he took her home, and made her his lawful wife. In due time, they were blessed with a son, who received the name of *Yuen-shih* 淵石.

The golden image rewarded him also with the work *Ta-tung fah-luh* 大同法籙, a valuable collection of medical nostrums, written charms, and remedies for curing all kinds of disease (1). Thanks to this guide, he became in six years a renowned doctor, and king Ch'eng, *Ch'eng-wang* 成王 (B.C. 1115-1078), summoned him to the Court as Imperial physician.

He fulfilled the office of Imperial censor during ten years, after which he resigned, and returning to his native home, died there in peace. In the latter years of his life, he visited the Kün hills, *Kün-shan*, near the Tung-t'ing lake, *Tung-t'ing-hu* 洞庭湖 (2). The Supreme Ruler, *Shang-ti* 上帝, conferred on him the two honorary titles, "Lord of the Kün hills", and "Celestial Patron of the Tung-t'ing Lake".

2nd Descent. — During the reign of king Hsüen, *Hsüen-wang* 宣王 (B.C. 827-781), *Wen-ch'ang* 文昌 descended under the name of *Chang Chung-sze* 張忠嗣, or *Chang-chung* 張仲. This miraculous event happened in the following manner. While he abode in the Kün hills, *Kün-shan*, near the Tung-t'ing lake, *Tung-t'ing-hu* 洞庭湖, a widow named *Chang* 張, whose maiden name was *Hwang* 黃, with child by her late husband, came to offer sacrifice on these hills, begging at the same time to be blessed with a male child. Upon hearing this prayer, *Wen-ch'ang* 文昌 felt moved, and imperceptibly his corporeal form entered the womb of this

(1) See on written charms and nostrums for curing all kinds of disease. Chinese Superstitions. Vol. II. and III.

(2) The Tung-t'ing lake, *Tung-t'ing-hu* 洞庭湖. The largest fresh-water expanse in China, and the last remnant of an immense inland sea. It is 75 miles long by 60 broad in summer, while in winter, it is but a marsh through which flow several streams. It lies in North-East Hunan.

woman. Some time afterwards, he heard the following words uttered: "it is a male child". The next time he opened his eyes, he found himself born into the world, and enjoying the first bath which Chinese children undergo after birth.

His father, whose surname was *Wu-ki* 無忌, happened to be Imperial tutor, but was disgraced owing to his having advised to abolish the law punishing those who censured the ruler. For this he was banished to the South, in a place near Canton. Soon afterwards, an Imperial decree appointed *Chang Chung-sze* 張忠嗣 to the charge vacated by his father. Having fulfilled it to the best of his ability, he was promoted finally to the dignity of Prime Minister.

Chung 仲 had two sons, the eldest named *Jan-ming*, and the second *Meu-yang*. *Chung* 仲 was really a man of transcendent virtue. When young, he was on intimate terms with the heir-apparent, subsequently known as king *Yiu*, *Yiu-wang* 幽王 (B.C. 781). When the new ruler ascended the throne, he invited *Chung* 仲 to the Imperial table, and poisoned the meats served up to him (1). The disembodied shade of the victim wandered on all sides, and was heard wailing for three days at the Eastern gate of the palace. The king, taking him for a revengeful spirit, shot arrows at the place where the wailing was heard, whereupon *Chung*'s ghost fled to Western *Szech'wan* 四川, and took up its abode amidst the snow-clad peaks of the country. The Supreme Ruler, *Shang-ti* 上帝, conferred on him the twofold title of "Genius of the Snowy Peaks", and "Prince of the mountains of Northern *Szech'wan*. Hence, he is generally known as *Chang Chung-sze* 張忠嗣, or the "Genius of the Northern Frontier".

(1) This king *Yiu*, *Yiu-wang* 幽王, was a thoroughly bad and unprincipled ruler. According to Chinese Annals, Nature itself even showed its abhorrence of his wicked conduct. The influence of a famous concubine, *Pao-sze* 褒姒, raised to the rank of consort, incited him also to the wildest acts of folly. At the end of his reign, most of the feudal princes refused to acknowledge him as their suzerain. Henceforth, the *Chow* 周 dynasty advanced fast towards its final ruin. M^c Gowan. Imperial History of China. p. 55. — Mayers. Chinese Reader's Manual. p. 168.

3rd Descent. — Under the reign of king King, *King-wang* 敬王 (B.C. 519-475), of the *Chow* 周 dynasty, *Wen-ch'ang* 文昌 descended for the third time from the Polar regions, and appeared to mortals under the name of *Chung-kung-tze ch'ang* 仲弓子長. The feudal prince of *Ts'in* 秦 (1) contemplated invading *Szech'wan* 四川, but as no roads existed, he could not take thither his troops. He, therefore, had recourse to a stratagem suggested to him by *Sze-ma Ts'o* 司馬錯. Five oxen were carved in stone, and after placing pieces of gold beneath their tails, they were set up near the frontier. Special scouts were posted in the vicinity to watch the proceedings. Before a month had elapsed, all the lumps of gold had disappeared, and were carefully replaced by others. The ruler of *Szech'wan* 四川 had thus secured in a short time a fine supply of the precious metal, and finally ordered his Generals to open roads towards the East, and have the wondrous animals brought to the Court.

Chung-kung-tze ch'ang 仲弓子長, disguised as a scholar, presented a memorandum to the ruler, begging him to take heed, and warning him that the wondrous oxen were a scheme resorted to by the prince of *Ts'in* 秦, his rival, in order to enter the country. No roads should, therefore, be made, as this would favour the advance of an invading army. The ruler gave no heed to the good advice proffered, whereupon *Chung-kung-tze ch'ang* 仲弓子長 left the country, and the oxen were brought to the Court. The prince of *Ts'in* 秦 also resolved to make a present of five royal princesses to the ruler of *Szech'wan* 四川, and begged him send five high officials to meet them at the frontier. On this occasion, *Chung-kung-tze ch'ang* 仲弓子長 presented a second memorandum to the ruler, stating that such a present would prove fatal to the State. The ruler, having read it, exclaimed in an angry tone: "this is

(1) *Ts'in* 秦. A feudal state, which arose with *Fei-tze* 非子, B.C. 897, and gradually extended over the whole of *Shensi* and *Kansu*, till in B.C. 221, under the emperor *Shi Hwang-ti* 始皇帝, it subdued all China, and was called the *Ts'in* dynasty, *Ts'in-ch'ao* 秦朝. Williams. Dictionary of the Chinese Language.

again *Chang Chung-tze* 張仲子, who presides over the Northern frontier" (1). So saying, he ordered his soldiers to arrest him, but *Chang* 張 assumed such a threatening aspect that they durst not lay their hands on him, and withdrew. When the five high officials, entrusted with receiving the royal princesses, reached the *Kien-ling* 劍嶺 pass, near *Pao-ning-fu* 保寧府, they encountered *Chung-kung-tze ch'ang* 仲弓子長, a short way to the South. He was of powerful build and lofty stature, and stood astride on the road so as to frighten the princesses, and compel them to return to their native country. The five officials, recognizing *Chung Kung-tze ch'ang* 仲弓子長, rushed on him with their swords, and pursued him to the foot of the mountain. They were almost on the point of seizing him, when all of a sudden striking the mountain with his head, he caused it to crumble to pieces, crushing beneath its weight both the officials and the royal princesses. After this wondrous feat, he disappeared in the direction of *Kung-tung*.

The above is a legendary and extravagant tale, invented by a fanciful Taoist, *Tao-shi* 道士, who lived in feudal days, and witnessed the sanguinary battles waged between rival princes in those primitive times.

4th Descent. — In the early part of the Former Han dynasty, *Ts'ien-Han* 前漢 (B.C. 206—A.D. 25), *Wen-ch'ang* 文昌 appeared among mortals under the name of *Chao-wang jü-i* 趙王如意 (2). While he abode in the snow-clad mountains of *Szech'wan* 四川, the *Ts'in* dynasty, *Ts'in-ch'ao* 秦朝, had passed away (B.C. 206), rebellions broke out on all sides, and the people were in a state of

(1) See above. Chinese Superstitions. Vol. VI. p. 46.

(2) *Jü-i* 如意, literally, "as you wish". In reality, one of the *Sapta-ratna*, or Seven Precious Things, *Ts'ih-pao* 七寶, a fabulous pearl, a sceptre or mark of royalty in India. In China, it is a symbol of Buddhism, and gods bear it in their hand (See Illustration n° 8). It is likewise given at marriages and to friends for good luck. The *Jü-i* occurs also in the hands of Taoist deities, and seems to have been borrowed from Buddhism. Williams. Dictionary of the Chinese Language. — Eitel. Sanscrit-Chinese Dictionary (*Sapta-ratna*). — Laufer. Jade (A study in Chinese archæology and religion) p. 339.

general consternation. He, therefore, begged the Supreme Ruler, *Shang-ti* 上帝, to allow him to be reborn in order to save the country. He entered the womb of the Lady *Ts'i*, whose family name was *Ki*, *Ts'i-ki* 戚姬, consort to the emperor *Kao-tsü* 高祖 (B.C. 206-194), of the Former Han dynasty, *Ts'ien-Han* 前漢. When he was born, he received the surname of *Jü-i* 如意 (1), and was highly cherished by the emperor, who appointed him prince of *Chao* 趙 (2). Later on, the Dowager *Lü*, *Lü-heu* 呂后, put to death the mother and son (3). Such barbarity, as we shall see later on, will meet with its condign punishment.

5th Descent. — Under the reign of *Hsüen-ti* 宣帝 (B.C. 73-48), of the Former Han dynasty, *Ts'ien-Han* 前漢, *Wen-ch'ang* 文昌 descended for the fifth time to the earth, disguised as a golden dragon, *Kin-seh-sheh* 金色蛇 (4). When he recently fell a victim at the hands of the Dowager *Lü*, *Lü-heu* 呂后, his soul wandered all over Hades, and filled with hatred towards the woman who cut short his existence, he awaited the opportunity of avenging himself on her. Meanwhile, he started on a journey to the West, and on reaching *K'iung Chow* 邯州, in *Szech'wan* 四川, he found there all the accomplices of the Dowager *Lü*, *Lü-heu* 呂后, metamorphosed into animals and men. His own mother *Ts'i-ki* 戚姬 was reborn in the same country, and had wedded a poor farmer named *Chang* the Elder, *Chang-lao* 張老 (5). Though advanced in years,

(1) See on this name and its symbolism. Chinese Superstitions. Vol. VI. p. 48. note 2.

(2) *Chao* 趙. An ancient feudal State in the South of *Chihli* 直隸 and *Shansi* 山西. Its capital was the present-day *Chao-ch'eng-hsien* 趙城縣, a town on the *Fen* River. Williams. Dictionary of the Chinese Language.

(3) Before *Kao-tsü*'s death, the son of Lady *Ts'i* was appointed successor to the throne. No sooner, however, was the emperor dead than the Dowager *Lü* had the Lady *Ts'i* seized, and chopped into a thousand pieces, while her son was despatched with poison. M^c Gowan. Imperial History of China. p. 92.

(4) *Sheh* 蛇, a serpent, a snake. Williams. Dictionary of the Chinese Language.

(5) This *Chang* the Elder, *Chang-lao* 張老, is already mentioned in the first descent of *Wen-ch'ang* 文昌. See above. Chinese Superstitions. Vol. VI. p. 44.

she had still no son born to her. One day, as she pondered over this sad condition, she drew from her arm a few drops of blood. Depositing them in a hollow stone, and covering them with another, she declared that she would recognize as her offspring whatsoever living being would be born from these drops of her blood. *Wen-ch'ang* 文昌, on hearing such words, was moved with compassion, and taking up his abode in the blood drops, emerged therefrom the next day under the shape of a dragon. The animal, on being found by dame *Ts'i* 戢, was taken home and fed with her own hands. When it was about a year old, a horn grew on its forehead (1), and feet appeared beneath the body (2). Whenever it perceived the accomplices of the Dowager Lü, *Lü-heu* 呂后, metamorphosed into goats, pigs, dogs, cattle or horses (3), they were immediately devoured. The inhabitants of the country, worried by such vexations, endeavoured to seize the mischievous dragon, but in vain; whereupon they vented their fury upon *Chang-lao* 張老 and his wife *Ts'i* 戢, and had them both cast into prison. The golden dragon condensed vapours and clouds, transformed the waters of the ocean into rain, and deluged therewith the inhabitants of *K'iung Chow* 邯州. During the downpour, *Chang-lao* 張老 and his wife escaped from prison, and were borne to a place of safety on the back of the dragon. More than five hundred families, comprising in all a membership of over two thousand, perished in the flood. Among them, eighty were the personal enemies of *Wen-ch'ang* 文昌. The Supreme Ruler, *Shang-ti* 上帝, hearing of the disaster, rebuked *Wen-ch'ang* 文昌 for having used the waters of the ocean to take vengeance on his enemies; he deprived him also of his honorary

(1) Though the original Chinese character, *Cheh* 蛇, means serpent or snake, the fact of having a horn on the forehead, and the subsequent description of the animal make it quite resemble a dragon.

(2) The dragon is a legendary four-footed monster. Mayers. Chinese Reader's Manual.

(3) This metamorphosis of men into animals is a peculiar Buddhist tenet, which the Taoist writer adopts here.

dignity of "Dragon of *K'iung Chow* 邯州 (1), and degrading him as a god, banished him to a dried up moat. As the year was exceptionally dry, the wretched monster could not find a corner wherein to hide himself from the scorching rays of the sun, so much so that maggots developed beneath the 84,000 scales that covered his back. The pen fails to describe what the monster suffered.

6th Descent. — During the reign of *Chang-ti* 章帝 (A.D. 76-89), of the Later Han dynasty, *Heu-Han* 後漢, *Wen-ch'ang* 文昌 appeared once more here below under the name of *Chang-hsün* 張勳. As described in the previous metamorphosis of the god, he was deprived of his high dignity of dragon, and banished to a dried up moat, where he suffered most excruciating tortures. *Sakyamuni*, *Shih-kiah-fuh* 釋伽佛 (2), who came to preach his religion to the Chinese, happened to pass through *K'iung Chow* 邯州 (3). The wretched dragon became aware of his arrival, and besought amidst moans and cries to be delivered. At the same time, he acknowledged his misdeed, and promised never again to avenge himself. *Sakyamuni*, *Shih-kiah-fuh* 釋伽佛, considering that he repented, forgave him his fault, but did not restore him to his dignity of a god. He was enabled, however, to be reborn in human form, and was known as the son of *Chang-yü* 張瑀, in the State of *Chao* 趙 (4). Here, he became district magistrate of *Ts'ing-ho* 清河, and later on prefect of *Kwang-p'ing-fu* 廣平府, in the province of *Chihli* 直隸.

(1) See on the "Dragon" as a rain-god, and the fabulous power ascribed to him by the Chinese. Chinese Superstitions. Vol. V. p. 685-690.

(2) *Sakyamuni*. The historic Buddha, born at *Kapilavastu*, on the banks of the modern *Kohana*. The date of his birth is generally given as B.C. 622, though some put it as late as 412. Eitel. Handbook of Chinese Buddhism. p. 110.—Monier Williams. Buddhism. p. 21.

(3) Buddha was born in India 600 years ago, but the fantastic writer has no regard for historical truth.

(4) *Chao* 趙. An ancient feudal State in the South of *Chihli* 直隸 and *Shansi* 山西. Its capital was the present *Chao-ch'eng-hsien* 趙縣城, a town on the *Fen* River. Williams. Dictionary of the Chinese Language.

7th Descent. — Under the reign of *Shun-ti* 順帝 (A.D. 126-145), of the Later Han dynasty, *Heu-Han* 後漢, *Wen-ch'ang* 文昌 descended to our earth, and appeared under the name of *Chang Hsiao-chung* 張孝仲. He spent his life in his native place, but held no official appointment. *Shang-ti* 上帝, the Supreme Ruler, promised to restore him to his former dignity of a god. Meanwhile, he entrusted him with the care of the visible world during the day, and with that of Hades during night-time (1).

8th Descent. — During the period known as that of the “Three Kingdoms”, *San-kwoh* 三國 (A.D. 221-265), *Wen-ch'ang* 文昌 descended for the eighth time, and was reborn at *Ho-shoh* 河朔, in the prefecture of *Hokien-fu* 河間府, in *Chihli* 直隸. The time had arrived at last when he could recover his former dignities. *Teng-ngai* 登艾, of the *Wei* State, *Wei-kwoh* 魏國 (A.D. 221-265), getting to know him, promoted him to a high official position, and later on appointed him Minister of War. He led the troops in the expedition against the Kingdom of *Shuh*, *Shuh-kwoh* 蜀國 (2), in *Szech'wan* 四川, and fell there in the battlefield wounded by several arrow shots.

9th Descent. — Under the reign of *Wu-ti* 武帝 (A.D. 265-290) of the Western Tsin dynasty, *Si-Tsin* 西晉, on the third day of the second month, *Wen-ch'ang* 文昌 descended from on high, and was born amidst the *Kin-ma* hills, in the prefecture of *Yun-nan-fu* 雲南府, in the province of the same name. His father's name was *Chang* 張, and his own *Ya* 亞, or *Hu* 壺, while he bore the surname

(1) The physical superintendence of the world is left by the higher gods to those of inferior rank. Edkins. Religion in China. p. 113.

(2) *Wei* 魏, *Shuh* 蜀 and *Wu* 吳 formed the three petty States known as the “Three Kingdoms”, *San Kwoh* 三國. *Wei* comprised the Central and Northern provinces, and had for its capital *Lohyang* 洛陽. It lasted 59 years. — *Shuh* extended to the West, and comprised most of *Szech'wan* 四川. Its capital was *Ch'eng-tu* 成都.

(3) *Wu-ti* 武帝 established his capital at *Lohyang* 洛陽, in *Honan* 河南. His main object was to conquer the *Wu* kingdom, *Wu-kwoh* 吳國, and thus consolidate the empire.

of *Hsü-meı* 需美, or *P'ang-fu* 霽夫. He travelled riding on a white mule, and abode in a large cavern. *Shang-ti* 上帝, the Supreme Ruler, entrusted him with the care of the Book of Life, in which are inscribed the names and dignities of mortals. He established him also the judge of all literary merit, and empowered him to grant favours and honours to successful candidates, but refuse them to those who proved incompetent. In fine, he placed in his hands even the very lives of the literati.

10th Descent. — In the time of the emperor *Min-ti* 懿帝 (A.D. 313-317), of the Western Tsin dynasty, *Si-Tsin* 西晉, *Wen-ch'ang* 文昌 descended to our earth, and was reborn in the womb of a woman named *Sieh* 謝 (1). His two sons, *Yuen-shih* 淵石 and *Meu-yang* 懇陽, were later on reborn of the same dame *Sieh* 謝, and all three, father and two sons, held official rank during the reign of the *Tsin* 晉 rulers.

11th Descent. — Again in the time of *Min-ti* 懿帝, mentioned above, *Wen-ch'ang* 文昌 appeared here below under the name of *Sieh-ngai* 謝艾. He travelled riding on a white donkey, and abode at *Ho-si*. His rare virtues made him conspicuous, and he was invited to the Court of *Chang-kwei*, ruler of the House of *Liang* 梁, who bestowed on him an official appointment. Later on, he proceeded to *Kwan-chung*, and became intimate with *Ngan-ti* 安帝 (A.D. 397-419), of the Eastern Tsin, *Tung-Tsin* 東晉 (2). Finding his long stay in this country uncongenial, he proceeded to *Szech'wan* 四川, and took up his abode on the summit of a high mountain. The literati and people, on learning of his great merit, erected a temple in his honour in the district of *Tze-t'ung* 梓潼. Hence, the title of Prince of *Tze-t'ung*, *Tze-t'ung-kün* 梓潼君, or god of

(1) In other legends, he was reborn in the womb of a woman named *Chang* 張. In fact, the general name assumed by him is *Chang* 張, or *Chang-ya* 張亞. Chinese Superstitions. Vol. VI p. 42. note 3; p. 44.

(2) The Eastern Tsin, *Tung-tsin* 東晉, removed the capital from *Lohyang* 洛陽 to *Nanking* 南京 (A.D. 317). All the emperors of this latter period were weak and incompetent.

Tze-t'ung, *Tze-t'ung-shen* 梓潼神, which is generally given to him.

12th Descent. — In the latter days of the *Sui* 隋 dynasty (A.D. 590-620), *Wen-ch'ang* 文昌 descended from the stellar regions, and appeared in *Szech'wan* 四川. Foreseeing the impending ruin of the dynasty, he took up his abode near the *Fen* River, *Fen-ho* 汾河, in *Shansi* 山西. He adopted the ethical principles of *Chow-kung* 周公 (1), *Meng-tze* 孟子 (2), and *Yang-hsiung* 楊雄 (3), but obtained no official appointment under *T'ai-tsung* 太宗 (A.D. 650-684), of the *T'ang* 唐 dynasty.

During the reign of *Hsüen-tsung* 玄宗 (A.D. 713-756), another of the rulers of the *T'ang* 唐 dynasty, the eldest son of *Wen-ch'ang* 文昌, known as *Yuen-shih* 淵石, was reborn in the *Chang* 張 family, and received the surname of *Kiu-ling* 九齡. He held an official appointment in the time of the above ruler.

In the time of the Northern Sung dynasty, *Peh-Sung* 北宋 (A.D. 960-1127), *Wen-ch'ang* 文昌 ordered his second son *Meu-yang* 懇陽, to be also reborn in the *Chang* 張 family, where he received the surname of *Ts'i-hsien* 齊賢. *T'ai-tsung* 太宗 (A.D. 976-998) bestowed on him an official appointment.

(1) *Chow-kung* 周公, or the Duke of Chow (d. B.C. 1105). Younger brother of *Wu-wang* 武王, first sovereign of the Chow dynasty. He contributed observations on the strokes of the eight diagrams, and explained their meaning. His maxims were but common-sense observations, such as the good man prospers, the mean man comes to grief etc... Chinese Superstitions. Vol. IV. Preface. p. XIII. note 2.

(2) *Meng-tze* 孟子, or *Mencius* (B.C. 372-289). Moralist and philosopher, considered as second to Confucius. Mayers. Chinese Reader's Manual. p. 153.

(3) *Yang-hsiung* 楊雄 (B.C. 53—A.D. 18). A philosopher and founder of an ethical school, which is a compromise, or via media, between the principles of *Mencius* and *Sün-tze* 荀子. In fine, he holds that human nature is composed originally of both good and evil. Character is not predetermined, but depends much on education and the external circumstances of life. Mayers. Chinese Reader's Manual. p. 266.

Wen-ch'ang's eldest son, *Jan-ming* 然明, born in the days of his father's second descent, was later on reborn in the family of *Sze-ma* 司馬, and received the surname Brilliant, *Kwang* 光. This *Sze-ma Kwang* 司馬光 is the celebrated statesman and historian so well known in China (1).

13th Descent. — Under the reign of the emperor *Cheh-tsung* 哲宗 (A.D. 1086-1101), of the Northern Sung dynasty, *Peh-Sung* 北宋, *Wen-ch'ang* 文昌 descended from on high, and assumed the name of *Chang-hsün* 張浚. The Supreme Ruler, *Shang-ti* 上帝, entrusted him with the task of suppressing the troubles that broke out during the *Sung* 宋 dynasty. He fulfilled official appointments under the emperors *Cheh-tsung* 哲宗 (A.D. 1086-1101), *K'in-tsung* 欽宗 (A.D. 1126-1127), of the Northern Sung dynasty, *Peh-Sung* 北宋; and *Kao tsung* 高宗 (A.D. 1127-1163), of the Southern Sung dynasty, *Nan-Sung* 南宋. He died at last during the reign of *Hsiao-tsung* 孝宗, about A.D. 1164, and was buried at *Heng-yang-hsien* 衡陽縣, in *Hunan* 湖南. *Shang-ti* 上帝, the Supreme Ruler, canonized him under the titles of "God of Literature, Supreme Lord, Origin of the Nine Heavens, Sovereign of the Immortals, Intendant of dignities and honours bestowed on Immortals and Gods, as well as upon the living and the dead".

His abode is in the "Cinnamon Palace", where he enjoys life in company with lady Immortals, and select beauties (2).

After various descents from the stellar regions, I enjoy at last, said he, the high dignity of "Lord of the Heavens and God of the Literati".

Hsüen-tsung 玄宗 (A.D. 713-756), of the *T'ang* 唐 dynasty, bestowed on *Wen-ch'ang* 文昌 the posthumous title of "Prime Minister".

(1) Virtuous and highly gifted men were chosen by Taoists, and said to have been incarnations of certain stars. They are thus deemed the offspring of divine beings, and legends were invented to uphold this fanciful theory. Edkins. Religion in China. p. 107.

(2) The Chinaman has a poor idea of perfect happiness, and seems not to conceive it without a well-stocked harem. See Chinese Superstitions. Vol. V. p. 635. note 1.

Hsi-tsung 喜宗 (A.D. 874-889), also of the *T'ang* 唐 dynasty, conferred on him the title of “King” (1).

T'ai-ts'u 太祖 (A.D. 960-976), founder of the *Sung* 宋 dynasty, canonized the father and mother of *Wen-ch'ang* 文昌, his wife and sons, his grandsons and their wives.

Jen-tsung 仁宗 (A.D. 1016-1022), of the *Yuen* 元, or Mongol dynasty, bestowed on him the title of “Beneficent God, and Intendant of all literary honours”, *Wen-ch'ang sze-luh-hung jen-ti-kün* 文昌司錄宏仁帝君.

The *Tsing-hsü* slab describes *Wen-ch'ang* 文昌 as a scholar, who lived in the time of the *T'ang* 唐 dynasty. He was a native of *Chekiang* 浙江, but in early life proceeded to *Szech'wan* 四川. The literati of the latter province considered him as their master, and to prove their esteem for his eminent merit, erected a temple in his honour (2). In so doing, they did not wish to make of him the God of Literature, but simply to show that they held him in high esteem, and were proud of his brilliant acquirements.

At a later period, scholars from the ranks of the people, having secured high literary honours, attributed them through a sense of modesty to the god of *Tze-t'ung*, *Tze-t'ung-shen* 梓潼神, and proclaimed that he descended from the skies for the purpose of protecting them. Such seems to have been the origin of making *Wen-ch'ang* 文昌 the God of Literature, and falsely placing his abode in the Polar regions (3).

(1) According to Chavannes, the *T'ang* 唐 emperors (8th to the 10th century) were the first who gave princely titles to the gods. It was under these rulers that the *T'ai-shan* 太山, or Great Mountain, in *Shantung* 山東, was made the “Equal of Heaven” (A.D. 725). Emperors of subsequent dynasties continued the same practice, especially with regard to State Gods. Chavannes. *Le T'ai-chan*. p. 385.—*Chinese Superstitions*. Vol. VI. p. 42.

(2) See above. *Chinese Superstitions*. Vol. VI. p. 40.

(3) This must be also ascribed to Taoist mythology and teaching. In the legendary biographies of *Wen-ch'ang* 文昌, he is said to be a stellar god, whose palace is near the Great Bear. Edkins. *Religion in China*. p. 107.—*Chinese Superstitions*. Vol. VI. p. 43.

Fig. 8



Tchou-i, Wen-tchang, Koei-sing.
Tchou-i, Wen-tchang, Koei-sing.



Temples of *Wen-ch'ang* 文昌 are found in every prefectoral and district city of China (1). Even villages and hamlets have sometimes their literary shrine. Would-be-graduates proceed to these temples, and beg the god to grant them the much coveted acquisition of their national literature.

When official sacrifices are offered to *Wen-ch'ang* 文昌 in district cities, the Deputy Sub-prefect conducts the ceremony. On these occasions, an ox is slain and offered to the god.

On the ceremonies which take place on more solemn occasions, especially in the Capital, the reader is referred to de Harlez. "Religious and Imperial Ceremonies of modern China". p. 423.

APPENDIX.

Wen-ch'ang's attendants.

When *Wen-ch'ang* 文昌 starts on a journey, he is attended by a groom, who leads to him a white horse, saddled and caparisoned, and begs him mount the animal. This explains how we see in his temples a horse and groom holding the animal by the bridle. A male and female servant follow in the rear. The former is called in literary style "the Sombre lad", *Hsüen-t'ung-tze* 玄童子, and the latter "Mother Earth", *Ti-mu* 地母. Both, however, are more commonly known as the "heavenly deaf-eared", *T'ien-lung* 天聾, and the "earthly dummy", *Ti-ya* 地啞. The selection of these names is due to high administrative reasons. *Wen-ch'ang* 文昌 is the bestower of all intellectual gifts and literary ability, and confers such favours on whom he wills. His attendants, cognizant of all demands addressed to him, may not disclose the secrets of

(1) In Chinese cities, a temple is erected to *Wen-ch'ang* 文昌, apart from that dedicated to Confucius. It is generally built on an elevated earthen terrace, and is hexagonal, in imitation of the constellation which has that form. Edkins. Religion in China. p. 107.

their lord; for one is deaf, and hence perceives nothing of such demands; while the other is dumb, and thus has her lips sealed (1).

These two names bespeak also a crude attempt to explain the origin of the universe, much in the same way as that set forth by *P'an-ku* 盤古, China's first mythical man. From the union of these two cosmogonic beings originated heaven, earth, men, and all living creatures (2).

In 1910, the inhabitants of *Jü-kao* 如臯, in North Kiangsu 江蘇, erected a temple to "Mother Earth", *Ti-mu* 地母, female attendant on the God of Literature, *Wen-ch'ang* 文昌. It is situated a little outside the South gate of the city (3).

(1) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. A Taoist work first published in 1640. It comprises a series of biographical sketches, for the most part fabulous and legendary, of upwards of 800 saints, sages and divinities, selected chiefly from the ranks of Taoists, with a few Buddhist characters admitted into the number. A 2nd edition was published in 1700, in 22 books, and a 3rd and revised one in 1787, in 39 books. Wylie. Notes on Chinese Literature. p. 223.

(2) Classic of the Earthly Mother, *Ti-mu-king* 地母經.

(3) In the temple of *Wen-ch'ang* 文昌, at *Jü-kao* 如臯, in North Kiangsu 江蘇, the idols are arranged as follows: on the ground-floor, to the rear, *Wen-ch'ang* 文昌 (centre); to right, the God of Wealth, *Ts'ai-shen* 財神; to left, the Patriarch Lü, *Lü-tsu* 呂祖. Along the wall, the god who cures eye-diseases, *Yen-kwang* 眼光 (to right); *Kw'ei-sing* 魁星 (to left).—Beside the door, *Wen-ch'ang*'s horse and groom.—At the front entrance, *Wang-ling-kwan* 王靈官.

On the upper story: *Wen-ch'ang* 文昌 (centre); *Kw'ei-sing* 魁星 (to right); the Red Coat, *Chu-i* 朱衣, and the Golden Armour Worthy, *Kin-kiah* 金甲 (to left).



ARTICLE II.

THE ASSOCIATE GOD OF LITERATURE.

Kw'ei-sing 魁星 (1).

According to a legend, a scholar as conspicuous for his literary attainments as for his ugly appearance, happened to come out first tripos in the metropolitan examination. It was customary for the emperor to present personally a golden rose to the successful candidate. A man named *Kw'ei* 魁 advanced to receive the coveted gift, but as his features were so repulsive, the emperor refused to hand him the golden rose, whereupon he withdrew in prey to intense sadness, and sought to commit suicide by leaping into a river. As he was on the point of being drowned, a mysterious monster known as a "Kraken", or *Ngao* 鱼, took him on its back, and soon brought him to the surface. *Kw'ei* 魁 was thus rescued from an untimely death, and ascending to the Polar regions, became the superintendant of the literati.

Taoists invented the above legend, and have made of *Kw'ei-sing* 魁星 a stellar god.

At first, a certain star in Andromeda was worshipped as the God of Literature, and a pictorial representation of it was set up in temples. The star *Kw'ei*, says the "Records of Daily Jottings", *Jeh-chi-luh* 日矢錄, is the palace of *Wen-ch'ang* 文昌, the God

(1) *Kw'ei* 魁 (composed of demon and the character for bushel; hence "the demon who dwells in the Dipper, or Charles' Wain"). *Sing* 星, a star, a constellation. The expression *Kw'ei-sing* 魁星 literally taken means the "Stellar-god *Kw'ei*". Williams. Dictionary of the Chinese Language.

(2) *Ngao* 鱼. The Kraken. A huge sea-monster, allied to the turtle, and said to have rescued *Kw'ei-sing* 魁星 from the watery depths. Taoist lore ascribes to it the function of bearing up the earth, and also states that it carried away the mountains of the genii into the Eastern sea. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. III. Symbolical and fabulous animals. p. XIX: p. 253. note 1.

of Literature. But how the worship of *Wen-ch'ang* 文昌 was transferred to his palace has never been sufficiently elucidated, and remains a mystery down to the present day.

Later on, the problem of representing this stellar god was raised. A simple character was deemed inadequate to satisfy the cravings of popular fancy, to which sensible forms more generally appeal. Struck, it would seem, by the similarity of pronunciation between the star *Kw'ei* 奎 (1), and another *Kw'ei* 魁, one of the four stars in the trapezium of the Great Bear, the latter was confounded with the former. The above trapezium is known to the Chinese as the Bushel, *Peh-teu-sing* 北斗星 (2), because it resembles the shape of this measuring vessel.

On considering the component parts of the character *Kw'ei* 魁, painters and artists ingeniously arranged the strokes in imitation of a person of demon-like aspect, holding in his right hand an immense pencil, and having one foot raised, while the other kicks the Dipper (3). Henceforth, it was under this form that the worship of *Kw'ei-sing* 魁星, or the star *Kw'ei* 魁, spread throughout the country.

When a youthful student succeeds at an examination, his friends and well-wishers frequently offer him a picture of *Kw'ei-sing* 魁星, represented as above described. The literati set up in their homes a picture of this stellar god (4). Even at

(1) *Kw'ei* or *Kw'ei-siu* 奎宿 is, according to the Chinese, a constellation forming part of Andromeda and Pisces. It has 16 stars imagined to represent a person striding. It is regarded as auspicious to students. Williams. Dictionary of the Chinese Language.

(2) *Peh-teu* 北斗, literally the Northern Bushel. That part of Ursa Major containing the 4 stars of the Dipper, or Charles' Wain.

(3) See pictures of *Kw'ei-sing* 魁星. Chinese Superstitions. Vol. I. p. 2. Illustration 3.—Vol. VI. p. 60. Illustration 10.

(4) The regard, paid to this stellar god by the literati, proves that the Taoist religion has had no little influence upon them, although they are professedly Confucianists, and should not, as such, give their adhesion to the tales of the Taoists. Edkins. Religion in China. p. 108.

Fig. 9



克己復禮正心脩身

Caractère représentant Koei-sing.

Character representing Kwei Sing.



times the officials issue decrees exhorting the literati to have recourse to the god, and beg him help in raising the literary standard of the locality. In the district of Mengch'eng, *Meng-ch'eng-hsien* 蒙城縣, in *Nganhwei* 安徽, as there were no provincial graduates for over 60 years, the magistrate exhorted the literati to fervently worship *Kw'ei-sing* 魁星, but so far success failed to crown their efforts. *Kw'ei-sing* 魁星 is considered as the heavenly bestower of literary honours, and is invoked in order to pass a successful examination. A small temple is erected to him on the Eastern side of the entrance to all Confucian temples (1).

The following extract from the work *Lang-yeh tai-tsui-pien* 琅琊代醉編, and others, shows how the worship of this stellar god originated, and was subsequently spread among the literati and people. In the time of the *Sung* 宋 dynasty (11th and 12th century), a fierce conflict arose between the innovator *Wang Ngan-shih* 王安石 (2) and his opponents, and many worthy officials of the latter party were banished to the remotest parts of the empire. The famous poet and essayist *Su Wen-chung* 蘇文忠 (3), and the historian *Sze-ma Kwang* 司馬光, were at first in great favour with the emperor *Cheh-tsung* 哲宗 (A.D. 1086-1101). *Hwei-tsung* 徽

(1) See Chinese Superstitions. Vol. III. Preface. p. I.

(2) *Wang Ngan-shih* 王安石 (A.D. 1021-1086). A celebrated scholar, statesman and social reformer, who influenced the fortunes of China under the *Sung* 宋 dynasty. When *Shen-tsung* 神宗 ascended the throne, A.D. 1068, he made him his intimate counsellor, and placed him at the head of affairs. His pet theory was "no taxation, no army". According to him the Government should take all commerce, industry and agriculture into its hands, and thus protect the poor against the rich. The emperor favoured the scheme, but it met with violent opposition, and finally impoverished and ruined the State. Mayers. Chinese Reader's Manual. p. 243.

(3) *Su Wen-chung* 蘇文忠 (A.D. 1036-1101). Statesman, poet and commentator. Prominent among the opponents of *Wang Ngan-shih* 王安石. Dismissed in 1077, he was restored in 1086, but in 1094 incurred again the Imperial displeasure. Governor of *Hangchow* 杭州 at the end of his career, he beautified the city and surroundings. Mayers. Chinese Reader's Manual. p. 191.

宗 (A.D. 1101-1126), his successor, at the instigation of *Ts'ai-king* 蔡京 (1), an abettor of *Wang Ngan-shih* 王安石, favoured the reformers, and in order to show his appreciation of them, he caused a stone tablet to be erected at the door of the palace, on which had been cut a decree assailing the memory of *Sze-ma Kwang* 司馬光, and condemning his administration. The statue of the great historian was also broken and his books burned, while the foremost men of the day, many of them his disciples, were banished to distant parts of the empire.

Hwei-tsung 徽宗 (A.D. 1101-1126), as is well known, was a most superstitious ruler, entirely in the hands of Taoist mystics, who made him believe the most extravagant fancies. One day, as the emperor, accompanied by his whole Court, proceeded to the "Hall of Precious Records", *Pao-luh-kung* 寶籙宮, and worshipped there according to Taoist rites, the officiating ministers remained prostrate in prayer for an exceeding long time, whereupon the assistants grew rather impatient. At last, the emperor questioned them on the reason of such a prolonged ceremony. — "During the office, replied they, we approached the throne of *Shang-ti* 上帝, the Supreme Ruler, and begged the honour of an interview; but the stellar god *Kw'ei-sing* 奎星 had preceded us, and so we had to wait until he had presented his petition, and obtained an answer". — "And what kind of petition did *Kw'ei-sing* 奎星 present to the Supreme Ruler, added the emperor"? — "Impossible to say what it precisely contained, replied the Taoists". — "At least, you can tell me, said the emperor, who this stellar god is"? — "Yes, we can, replied the Taoists. He is the famous scholar *Su Wen-chung* 蘇文忠 (2), a native of *Mei Chow* 眉州, in *Szech'wan* 四川, a man

(1) *Ts'ai-king* 蔡京 (d. 1126). Minister of *Hwei-tsung* 徽宗, whose vagaries and superstitions he encouraged. After the destruction of the power of the *Sung*, he was banished, but died on the road to his place of exile. Mayers. Chinese Reader's Manual. p. 226.

(2) See on *Su Wen-chung* 蘇文忠. Chinese Superstitions. Vol. VI. p. 61. — Virtuous and highly gifted men were chosen by Taoists, and said to have been incarnations of certain stars. They are thus deemed the offspring of divine beings. Edkins. Religion in China. p. 107.

Fig. 10



En haut Koei-sing et Tchou-i. En bas Koan-kong et Wen-tchang. Les quatre dieux de la littérature.

On top, Koei-sing and Tchou-i, at the bottom, Koan-kong and Wen-tchang. The four gods of literature.

who displayed rare ability in the time of the emperor *Cheh-tsung* 哲宗 (A.D. 1086-1101). Terrified at this startling revelation, *Hwei-tsung* 徽宗 (1) withdrew the decrees issued formerly against *Sze-ma Kwang* 司馬光, *Su Wen-chung* 蘇文忠 and others of their party, and allowed their works to be read by all his subjects.

Another Taoist, the famous *Lin Ling-su* 林靈素 (2), ingratiated himself with the emperor, and so succeeded in perverting his good sense, that he led him to adopt all kinds of imaginary deities, and believe in the most extravagant tales. The emperor and his Court assisted at lectures given before them by this cunning imposter. *Lin Ling-su* 林靈素 became so arrogant, that one day, he refused to yield the road to the cortege of the Heir Apparent. This sealed his doom, and compelled the emperor to finally dismiss him from Court. Before departing, however, he was honoured with an Imperial banquet given to him in the Great Pure Hall, *T'ai-ts'ing-leu* 太清樓. On leaving the palace, he noticed the stone tablet erected near the door, inscribed with the names of 120 famous statesmen and scholars, who opposed the schemes of the innovator *Wang Ngan-shih* 王安石 (3), and were on that account banished to the extremities of the empire. Bowing before the monument, he wished these men a last farewell. The emperor was much perplexed over this strange

(1) *Hwei-tsung* 徽宗 (A.D. 1101-1126). Was a weak and superstitious emperor, and an ardent Taoist. It was under him that the worship of the Pearly Emperor, *Yuh-hwang* 玉皇, began A.D. 1116. His vagaries and vacillating administration brought the Northern Sung, *Peh-Sung* 北宋, to its ruin. Mc Gowan. Imperial History of China. p. 390. — Mayers. Chinese Reader's Manual. p. 128.

(2) *Lin Ling-su* 林靈素. A renegade Buddhist, but later on a Taoist pretender to magical powers in the time of *Hwei-tsung* 徽宗. Under his guidance, the emperor embarked in extravagant follies, and accepted imaginary deities, among whom the Pearly Emperor, *Yuh-hwang* 玉皇. Failing in A.D. 1120, to stem an inundation of the Yellow River, he fell into disfavour, and was banished from Court. Taoists place him in the ranks of the genii. Mayers. Chinese Reader's Manual. p. 127.

(3) See on *Wang Ngan-shih* 王安石. Chinese Superstitions. Vol. VI. p. 61.

proceeding, and asked him why he so acted. Your Majesty, replied he, should not be surprised in seeing me honour the names of these men, as they are all as many stellar gods, who dwell in the highest heavens. This incident alone, says the author of the “Development of Historic Annals”, *Kang-muh kwang-i* 綱目廣義 (1), exhibits the extreme credulity of *Hwei-tsung* 徽宗, and the extent to which he was infatuated with Taoist superstitions.

From what has been stated above, the reader may see that the dignity of God of Literature has been transferred from *Wen-ch'ang* 文昌, to his palace in the constellation *Kw'ei* 奎, or Andromeda; then from this constellation to that of the Great Bear, also called *Kw'ei* 魁 (2), because the conformation of the latter allowed artists to draw this stellar god in human form, with one foot raised, and holding a pencil in his right hand. It is for this quaint reason that the first constellation was abandoned, while the second has been worshipped as a god. Such is the silly basis upon which is founded the worship of China's God of Literature.

Among the illustrations here annexed, representing *Kw'ei-sing* 魁星, n° 9 is an ingenious disposition of the eight characters written at the foot of the image: *K'oh-ki fuh-li cheng-sin siu-shen* 克己復禮正心修身, that is “subdue oneself and return to propriety; rectify the mind and cultivate the person”.

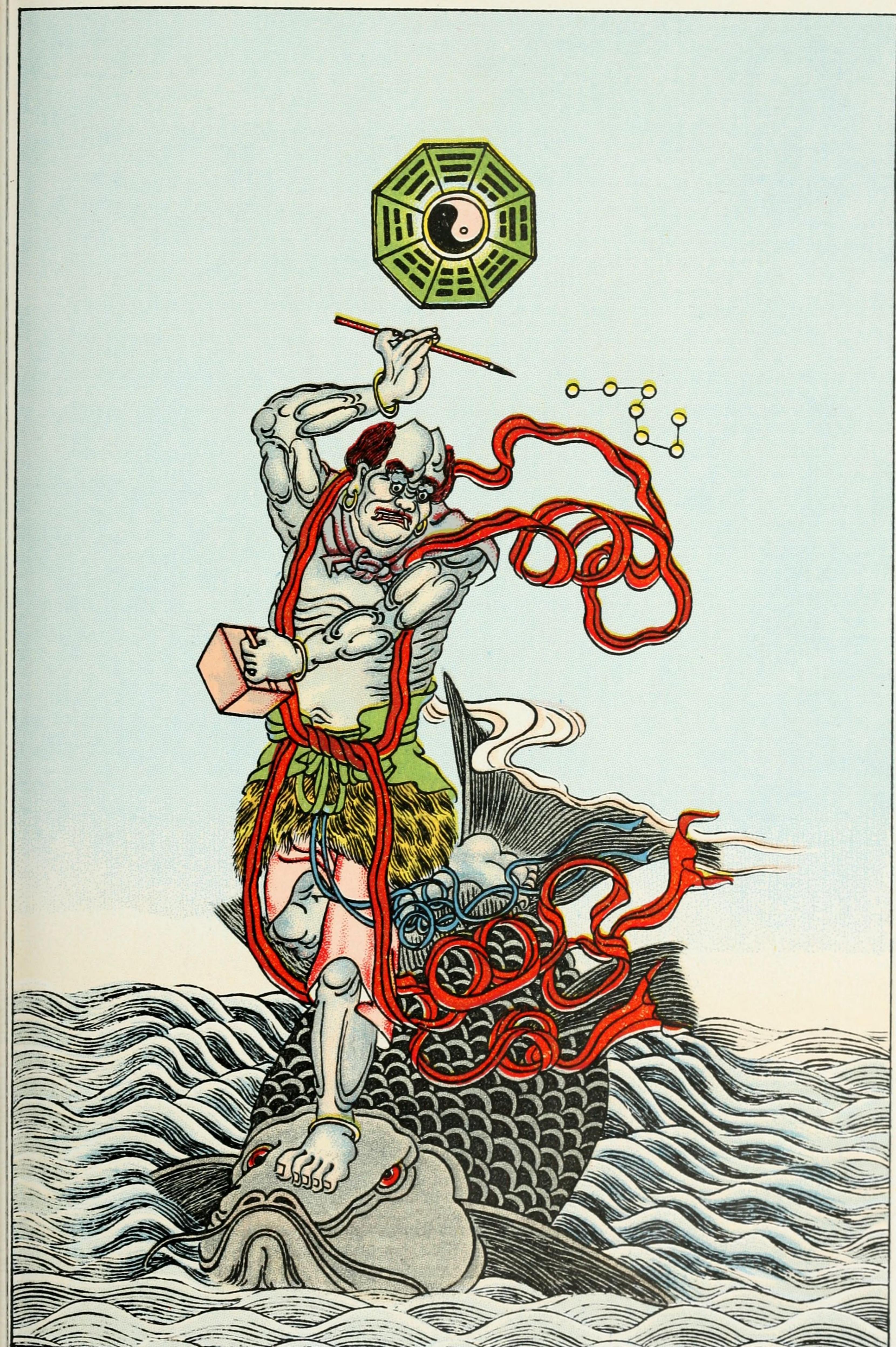
The first four characters are from the Analects, *Lun-yü* 論語 (3),

(1) *Kang-muh kwang-i* 綱目廣義. A supplement to Chu-hsi's history, written at the close of the 15th century by *Chang Shi-t'ai* 張時泰. Wylie. Notes on Chinese Literature. p. 26.

(2) According to Chinese texts, the constellation *Kw'ei* 奎, in Andromeda, was originally worshipped as God of Literature; later, another *Kw'ei* 魁, in the constellation Ursa Major, was substituted. *Wen-ch'ang* 文昌 and *Kw'ei-sing* 魁星 are thus identical, or at least associated as Gods of Literature. Hence we may call the former the chief God; and the latter, the secondary or associate God of Literature. Different temples are erected to each, and though of Taoist origin, both are worshipped by Confucianists. See Edkins. Religion in China. p. 107-108.—Encyclopædia Sinica. p. 281.

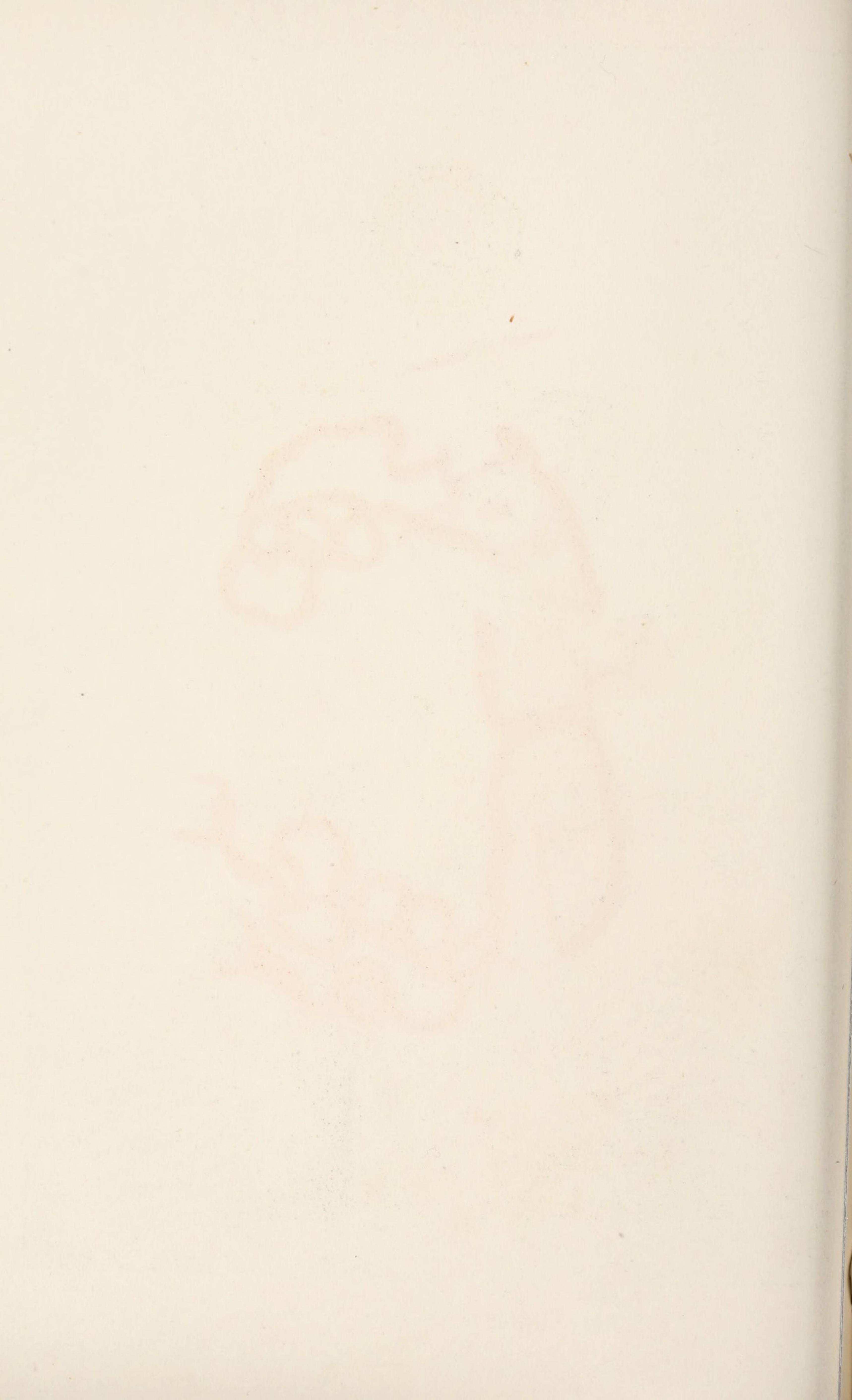
(3) Legge's Chinese Classics. Vol. I. p. 114 (Book XII. Yen-yuen).

Fig. 11



Kwei-sing sur le Ngao.

Kwei Sing on the Ngao (a sea-monster).



while the four last are taken from the “Great Learning”, *Ta-hsioxh* 大學 (1).

Illustration n° 10 represents *Kw'ei-sing* 魁星 and the Red Coat, *Chu-i* 朱衣, both in the inset at the top; while *Wen-ch'ang* 文昌, the God of Literature, and *Kwan-ty* 關帝, the God of War, may be seen riding down at the foot of the picture. This latter god is also much honoured by the literati.

Illustration n° 11 represents the “Kraken”, or *Ngao* 鱼, a fabulous sea-monster, which rescued *Kw'ei-sing* 魁星 from the watery depths (2).

(1) Legge's Chinese Classics. Vol. I. p. 232 (The Great Learning. Ch. VII. 1. Personal cultivation depends on the rectification of the mind).

(2) See above. Chinese Superstitions. Vol. VI. p. 59.—Vol. III. Preface. p. XIX; p. 253. note 1.



ARTICLE III.

THE RED COAT AND THE GOLDEN ARMOUR WORTHY.

Chu-i 朱衣—*Kin-kiah* 金甲.

1º. The Red Coat, *Chu-i* 朱衣 (1).

Visitors to the temple of *Wen-ch'ang* 文昌 will generally find there two small shrines, one dedicated to *Kw'ei-sing* 魁星, the associate God of Literature, and the other to the Red Coat, *Chu-i* 朱衣. These two may be called the constant companions of the God of Literature, *Wen-ch'ang* 文昌. In paintings, they are likewise generally represented standing on each side of *Wen-ch'ang* 文昌. Both are worshipped by the literati as powerful protectors, and invoked in order to obtain literary honours and official appointments.

In the early part of the reign of *Teh-tsung* 德宗 (A.D. 780-805), of the *T'ang* 唐 dynasty, the princess *T'ai-yin* 太陰 (2), a lady hailing from the palace of the Naga king, *Lung-wang* 龍王 (3), noticed that *Lu-k'i* 盧杞 bore a striking resemblance to one of the Immortals, and wished to take him for her husband.

Old Granny Hemp, *Ma-p'o* 麻婆, her neighbour, introduced him into Neptune's palace, *Shui-tsing-kung* 水晶宮 (4), in order to allow both to see each other. The princess proposed to him the

(1) *Chu* 朱, red, especially a vermillion colour. *I* 衣, dress, garments. Hence the “Red-dressed or Red Coat”. Denotes the attendant of the God of Literature, or his star. Williams. Dictionary of the Chinese Language.

(2) *T'ai-yin* 太陰, means the great dark principle of Nature, and is also applied to the moon. Williams. Dictionary of the Chinese Language.

(3) *Lung-wang* 龍王. The dragon or Naga king; a sea-monster, whose palace is at the bottom of the ocean, North of Mount Meru.

(4) *Shui-tsing* 水晶, quartz-crystal. *Kung* 宮, a mansion, a palace. Hence “Neptune's palace”. Williams. Dictionary of the Chinese Language.

Fig. 12



Hong-i, l'habit rouge et King-k'ia, la cuirasse d'or.

Hong-i, the red coat and King-k'ia, the golden cuirass.



choice of one of the three following conditions of life. Either to live for ever in the Naga's palace, or enjoy the gift of immortality while abiding in the world above, or if he choose to become Prime Minister of State. *Lu-k'i* 盧杞 replied he would be only too happy to take up his abode in the palace of Neptune, *Shui-tsing-kung* 水晶宮. The young lady, quite elated, then said: I am the princess of *T'ai-yin* 太陰, and will immediately inform the Supreme Ruler, *Shang-ti* 上帝, of the matter (1). A short time afterwards, the arrival of a heavenly messenger was announced. Two attendants bearing banners preceded the Red Coat, *Chu-i* 朱衣, and led him to the foot of the steps. He stated he was sent by *Shang-ti* 上帝, the Supreme Ruler.

“Do you wish to take up your abode in the palace of Neptune, *Shui-tsing-kung* 水晶宮 (2), said he to *Lu-k'i* 盧杞? The latter made no reply. The damsel urged him to answer, but he persisted in keeping silence. The princess, in prey to extreme anguish of soul, rushed into her departments, and taking five pieces of precious cloths, offered them to the heavenly messenger, begging him to have patience, and that a reply would be soon forthcoming. After waiting a short time, the Red Coat, *Chu-i* 朱衣, addressed again the same question to *Lu-k'i* 盧杞, whereupon the latter replied in a decided tone, saying: I have so far laboured hard in pouring over books and studying literature, I prefer becoming a Prime Minister of State”.

“On hearing these words, the Red Coat, *Chu-i* 朱衣, departed for the heavenly mansions. The princess *T'ai-yin* 太陰 summoned Old Granny Hemp, *Ma-p'o* 麻婆, and bade her show *Lu-k'i* 盧杞 out of the watery world. Henceforth he appeared quite transformed. His lips were like those of a dragon, his head resembled that of a panther, while his cheeks assumed the green hue of those of the

(1) The reader will observe here the medley of Confucian, Taoist and Buddhist doctrine, and how the “three religions” mutually borrow from each other. See Chinese Superstitions. Vol. III. Preface. p. I.—Vol. VI. p. 5.

(2) See on this expression. Chinese Superstitions. Vol. VI. p. 66.

genii... He succeeded at the metropolitan examination, became a Hanlin doctor, and was soon after appointed censor. The emperor appreciated much his advice, ever marked with sound common-sense, and appointed him his Prime Minister" (1).

The Red Coat, *Chu-i* 朱衣, as the reader may see from the above legend, is a stellar god, who bestows official appointments on the literati. Practically, however, he is more generally considered as the protector of backward scholars, or as a god of good fortune, who befriends those poorly equipped for undergoing the ordeal of the examination hall. The following legend helps to foster this opinion.

An examiner, after casting a cursory glance over a composition, rejected it as below standard, and firmly resolved not to admit the candidate who wrote it. All of a sudden, the rejected copy, as if animated by some mysterious power, began to move about, and finally stopped before the examiner, as if to invite him to peruse it more attentively. Meanwhile, a venerable old man, wearing a red mantle, appeared to him, and with a nod of the head intimated that the composition could be accepted. The examiner surprised at this novel phenomenon, and feeling he had the approval of the heavenly visitor, passed the paper and gratified the author with a B.A. degree.

When a backward scholar comes up for an examination, and has little hopes of succeeding, his friends encourage him, saying: "perhaps the Red Coat, *Chu-i* 朱衣, will nod to the examiner".

(1) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. A Taoist work published in 1640. It comprises a series of biographical sketches, for the most part fabulous and legendary, of upwards of 800 saints, sages and divinities, selected chiefly from the ranks of Taoists, with a few Buddhist characters admitted into the number. A 2nd edition was published in 1700, in 22 books, and a 3rd and revised one in 1787, in 39 books. Wylie: Notes on Chinese Literature. p. 223.

2º. The Golden Armour Worthy, *Kin-kiah* 金甲 (1).

In the hall known as *Wen-fung-koh* 文鳳閣, at *Jü-kao* 如臯, in North *Kiangsu* 江蘇, dedicated to the God of Literature, *Wen-ch'ang* 文昌, honorary places are assigned, as usual, to *Kw'ei-sing* 魁星, and the Red Coat, *Chu-i* 朱衣 (2), the latter, however, being accompanied by the Golden Armour Worthy, *Kin-kiah* 金甲. This personage watches over the interests of the literati, almost in the same manner as the other two Gods of Literature (3). He bears in his hand a small banner, and should he happen to waive it before a household, its members are assured they will soon become literary graduates, and be promoted to the highest dignities of the State.

If the Golden Armour Worthy, *Kin-kiah* 金甲, is the protector of scholars, he is also held to be the avenger of all acts calculated to bring discredit on the literary class. His banner is deemed to be ever of happy omen, but his sword is also the terror of evil-doers. The following incident will amply illustrate the above belief.

A scholar named *Li T'ang-k'ing* 李唐卿, possessed of high literary rank, sent *Yang Yun-sung* 楊筠松 to select a grotto in the *Wu-kang* hills, *Wu-kang-shan* 武岡山, near *K'ien Chow* 虞州, for the purpose of leading there a contemplative life. During the night, *Yang* 楊 saw in a dream two Golden Armour Worthies, *Kin-kiah* 金甲, who waived their swords, and with threatening aspect, said: “Immortal from the earthly regions, be not deceived; *T'ang-k'ing* 唐卿 is a perverse and cruel man, abhorred of gods and men. He cannot take up his abode here, for such is the will of heaven”.

(1) *Kin* 金, gold, golden. *Kiah* 甲, armour, a cuirass, a corselet, a soldier. Hence the “Golden Cuirass, the Golden Armoured, or Golden Armour Worthy”. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. V. p. 597. First day, 8th month.—Vol. VI. p. 58. note 3.

(2) See on this fabulous personage. Chinese Superstitions. Vol. VI. p. 66.

(3) *Wen-ch'ang* 文昌, and *Kw'ei-sing* 魁星. See Chinese Superstitions. Vol. VI. p. 39-65.

“Should you disbelieve my words, know that before ten days are over, he will perish miserably. As to thyself, if thou dost persist in thy pursuit, misfortune will befall thee”. On awaking, the dream remained vividly impressed in his memory, and ten days afterwards a mysterious shaft sped through the air, and severed the head of *Li T'ang-k'ing* 李唐卿 from the body.

Yun-sung 筠松 pondering over the incident, said to himself: auspicious places are protected by the genii, and evil-doers may not abide therein (1).

*
* *

Another favourite patron of the literati is the Patriarch Lü, *Lü-tsü* 呂祖, also known as *Lü Tung-pin* 呂洞賓, one of the Eight Immortals, *Pah-sien* 八仙. Already in the twelfth century, temples were dedicated to his worship, under the designation of *Shun-yang* 純陽, the Pure Supreme Essence of the Universe (2)

(1) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. A Taoist work published in 1640. Chinese Superstitions. Vol. VI. p. 68.

(2) See Chinese Superstitions. Vol. V. p. 581. note 4. Fourth month, 14th day; p. 733. Illustration n° 231 (Lü Tung-pin admiring a peony).

ARTICLE IV.

THE GOD OF WAR.

Kwan-ti 關帝 (1).

Kwan-yü 關羽, the Chinese God of War, was a native of *Kiai-liang* 解梁, the present-day *Kiai Chow* 解州, in the province of *Shansi* 山西.

His personal name was originally *Chang-sheng* 長生, but later on, he assumed that of *Show-chang* 壽長, and *Yun-chang* 雲長.

Kwan 關 is not his family name, as will be shown further on in this article. Intelligent and daring, he displayed in early years an exuberance of strength and activity, which caused him to be feared by all. One day, his parents to punish him, had him shut up in a back-room, but he broke open the window, and escaped at nightfall. To the East of his father's house, a young girl wept and moaned, and an old man joined in her lamentations. *Kwan-yü* 關羽 proceeded to the place, and inquired what was the cause of their grief. "My daughter, replied the old man, was engaged, but the uncle of the local magistrate, captivated by her beauty, wants to take her as secondary wife. I have appealed to the official, but received only curses. Such is the reason of our weeping".

Moved with indignation on hearing this story, *Kwan-yü* 關羽 seized his sword, and proceeding to the official's mansion, slew both the magistrate and his uncle. He then fled Westwards to the

(1) *Ti* 帝. A god, a divine being, a deity supreme in one department, or endowed with a peculiar attribute. *Kwan-ti* 關帝, the Ruler Kwan, the God Kwan, the Chinese God of War. Historically, a noted hero of the period of the Three Kingdoms, *San-kwoh* 三國 (A.D. 221-265). Ennobled in the 12th century as Duke; in 1128 raised to the rank of Prince, and in 1594 made a *Ti* 帝, or God, by *Wan-lih* 萬曆, of the *Ming* 明 dynasty. The late Manchus were devout worshippers of this god. Williams. Dictionary of the Chinese Language. — Giles. Chinese Biographical Dictionary. p. 384. — Chinese Superstitions. Vol. V. p. 497. note 3; p. 572. Second month, 15th day; p. 586. Fifth month, 13th day.

T'ung-kwan 潼關 Pass, in *Shensi* 陝西 (1). A full description of his person had been forwarded to the custom officers, and he had little chance of escaping. Before reaching the Pass, he bent down over a brook to wash his face, and remarking his features mirrored in the water, he was quite surprised to see he was totally changed. His countenance had assumed a dark ruddy colour, and thus made it hard to recognize him. He advanced, therefore, to the Pass, and was asked his name by the custom officers. My name is *Kwan* 關, said he. The officers allowed him to proceed, and henceforth he retained this felicitous name.

One day, on reaching *Choh Chow* 涿州, in the province of *Chihli* 直隸, he met there a butcher called *Chang Yih-teh* 張翼德, or *Chang-fei* 張飛. This man had been selling his meat the whole morning; when noon arrived, he lowered into a well all that was unsold, and placing a stone of five hundred catties (2) over the opening, exclaimed with a sneer; “let him who can remove this stone take all my meat, I'll give it wholly to him!” *Kwan-yü* 關羽 approached the brink of the well, and removed the stone as easily as if it were a tile. He then hauled up the meat, and began to walk away. *Chang-fei* 張飛 ran after him; both came to blows, and nobody ventured to separate them. At last, *Liu Yuen-teh* 劉元德, or *Liu-pei* 劉備 (3), a seller of straw-shoes arrived, and

(1) He was obliged to leave home on account of a murder he had committed, and found his way to *Choh-kün* 涿郡, where in A.D. 184, he fell in with *Liu-pei* 劉備, and *Chang-fei* 張飛. Giles. Chinese Biographical Dictionary. p. 383.

(2) Catty, a Chinese weight called *Kin* 斤, equal to $1\frac{1}{3}$ lbs avoirdupois. Encyclopædia Sinica. p. 85.

(3) *Liu-pei* 劉備 (A.D. 162-223). A native of *Choh Chow* 涿州, and descendant of the emperor *King-ti* 景帝. Rising from the humble occupation of a seller of straw-shoes, he took command of a body of volunteers, and fought against the usurper *Tung-choh* 董卓. Later on he declared against the ambitious Statesman *Ts'ao-ts'ao* 曹操, and in A.D. 220, proclaimed himself emperor of the Minor Han dynasty, *Shuh-Han* 獨漢, considered to be the legitimate successor of the Great *Han*. He is canonized under the title of *Chao Lieh-ti* 昭烈帝. Giles. Chinese Biographical Dictionary. p. 516.

Fig. 13



Koan-kong et Tcheou-tsang.
Koan-kong and Tcheou-tsang.

put an end to the struggle. Common interests and aims soon linked these three adventurers in a bond of unbroken friendship.

The romantic history of the “Three Kingdoms”, *San-kwoh* 三國 (A.D. 221-265), gives us another version of the first meeting of these three famous heroes. *Liu-pei* 劉備 and *Chang-fei* 張飛 entered a village tavern, and wished to have a drink. Meanwhile, a man of giant-like stature, conducting a wheel-barrow, halted at the door, and addressing the waiter said in a gruff voice: “let me have quickly a glass of spirits, for I am in a hurry to reach the town, and enlist in the army”.

Liu-pei 劉備 considered the giant from head to foot. He stood full nine feet high, and wore a beard two feet in length. His features were of a swarthy colour, and his lips of a bright rosy hue. His eyebrows resembled sleeping silkworms, and overhung a pair of fine ruddy eyes resembling those of the phœnix. His whole appearance inspired a feeling of terror. “What is your name, Sir”, inquired *Liu-pei* 劉備. — “My family name is *Kwan* 關, replied he; my personal name is *Yü* 羽, and my surname *Show-ch'ang* 壽長, or *Yun-ch'ang* 雲長 (1). I am a native of *Ho-tung* 河東, in the department of *Kiai Chow* 解州. For the last five years, I wander over the country to escape from justice, for I have killed a prominent man, who oppressed the people of my native place. I have heard that men are being recruited to repress brigandage, and I wish to join the expedition”.

It will not be deemed amiss to give here a few details on *Chang-fei* 張飛 (2), the inseparable companion of *Kwan-yü* 關羽. He was a man of eight feet in height, with a head like that of a panther, round eyes, a swallow-like chin, and a beard like a tiger.

(1) His personal name was originally *Ch'ang-sheng* 長生. Giles. Chinese Biographical Dictionary. p. 383.—Chinese Superstitions. Vol. VI. p. 71.

(2) *Chang-fei* 張飛 (d. A.D. 220). Bosom friend of *Kwan-yü* 關羽, and with him celebrated as a leader in the wars of the Three Kingdoms. He perished at length, after performing many heroic exploits, by the hand of an assassin named *Fan-kiang* 范彊. Mayers. Chinese Reader's Manual p. 3.

His voice resembled the roar of distant thunder, and his impetuosity that of a runaway horse. His personal name was *Yih-teh* 翼德. He was a native of *Choh Chow* 涿州, and possessed there some productive farm-lands. He pursued the trade of a butcher and wine-seller until A.D. 184, when he emerged from obscurity, and cast in his lot with the fortunes of *Liu-pei* 劉備, and *Kwan-yü* 關羽.

Liu-pei 劉備, surnamed *Hsüen-teh* 玄德, and canonized as *Sien-chu* 先主 (1), formed the third associate of these famous brothers-in-arms.

The three heroes met one night at *Liu-pei*'s home. The next day, they assembled in a peach-garden, amidst the fresh-blossomed flowers, and swore everlasting friendship, sealing their promise with an oath (2). A black bullock and a white horse were immolated on the occasion, incense was burnt, and Heaven and Earth taken as witnesses of their engagement. The words of the oath sworn are as follows :

“We three, *Liu-pei* 劉備, *Kwan-yü* 關羽, and *Chang-fei* 張飛, though not fellow-citizens, but already united in bonds of everlasting friendship, do hereby swear that we shall henceforth fight side by side, and bear assistance to each other in all mutual dangers”

“We wish to fulfil towards the State our duty of patriotic citizens, and establish peace among our black-haired brethren, now involved in strife and warfare (3). No matter whether we have been born the same year, the same month, and the same day, we wish,

(1) Giles. Chinese Biographical Dictionary. p. 518 (*Liu-pei* 劉備).

(2) See Chinese Superstitions. Vol. V. p. 497 (Sworn Brotherhood). Also Illustrations n^os 187 and 188.

(3) At the close of the *Han* 漢 dynasty (A.D. 221), rival Generals, ambitious Statesmen and adventurers struggled for supremacy. The period is known as that of the Three Kingdoms, all of which were short-lived. With the establishment of the *Tsin* 舊 dynasty (A.D. 265), the empire was again united under one ruler. M^c Gowen. Imperial History of China. p. 134.

however, to live and die together. We call Lord Heaven and Queen Earth (1) to witness this promise. Should any one of us prove unfaithful thereto, let Heaven and men wreak vengeance upon us".

This historic scene gave rise to the well-known play entitled the "peach-garden oath of the three confederates", *T'ao-yuen sankieh-i* 桃園三結義.

The formula of the oath having been read, *Liu-pei* 劉備 was greeted as eldest brother, *Kwan-yü* 關羽 as second-born, and *Chang-fei* 張飛 as junior. When the sacrifice to Heaven and Earth, *T'ien-ti* 天地, was accomplished, an ox was killed, and the meat served up in a banquet, to which all the villagers were invited. Those present numbered over three hundred. They drank freely, many even to a state of complete intoxication. *Liu-pei* 劉備 enlisted numerous stalwart men from the ranks of the peasants; *Chang-fei* 張飛, more well-off, furnished them with horses and arms; and when every preparation was made, the new band of volunteers started off to combat the rebellion of the "Yellow Turban Insurgents", *Hwang-kin-tseh* 黃巾賊 (2). *Kwan-yü* 關羽 proved himself worthy of the attachment of *Liu-pei* 劉備; brave and generous, he never recoiled in a moment of peril. *Liu-pei* 劉備 ordered him to overthrow the Governor of *Hsü Chow* 徐州. He obeyed, defeated him, and then supplanted him in the administration of the country. He did not, however, enjoy long his well-earned

(1) Heaven and Earth designate Nature, Providence, the Power above, whatever it may be. See Chinese Superstitions. Vol. V. p. 512. note 3; p. 515. note 1; p. 533. note 4; p. 551 note 3; p. 556. note 1; p. 627. note 1.

(2) The "Yellow Turban Insurgents", *Hwang-kin-tseh* 黃巾賊. A fanatical sect recruited by the Taoist magician *Chang-kioh* 張角, and his brother *Chang-pao* 張寶. In a short time, they gained possession of all the Northern provinces, and carried everything before them. After some months of sanguinary warfare the insurrection was suppressed, and its leaders were slain. With this rebellion the downfall of the *Han* dynasty was virtually ushered in. Mayers. Chinese Reader's Manual. p. 5.

honours, for *Ts'ao-ts'ao* 曹操 (1), Prime Minister to *Hsien-ti* 獻帝 (A.D. 189-220), of the Later Han dynasty, *Heu-Han* 後漢, soon reached the place, and attacking the forces of *Liu-pei* 劉備, defeated them, and made *Kwan-yü* 關羽 prisoner at *P'i Chow* 邳州. *Ts'ao-ts'ao* 曹操 did all in his power to detach the hero from his fealty to *Liu-pei* 劉備, and appointed him Governor of *Han Chow*, twenty miles North-East of the present district city of *Wu-ling-hsien* 武陵縣, in *Hunan* 湖南.

It was at this time that *Kwan-yü* 關羽 suggested to *Ts'ao-ts'ao* 曹操 to seize the wife of *Ting I-lu*, but later on, he himself made her his consort, and abandoning the cause of *Ts'ao-ts'ao* 曹操, he joined the forces of *Liu-pei* 劉備.

When *Liu-pei* 劉備 had conquered *Kiang-nan* 江南, he appointed *Kwan-yü* 關羽 Governor of *Siang-yang* 襄陽, in *Hupeh* 湖北, and added thereto the title of Generalissimo. Later on, when he established his capital at *I Chow*, in *Szech'wan* 四川, he appointed *Kwan-yü* 關羽 Governor of *King Chow* 荆州, in *Hupeh* 湖北 (A.D. 215). Hostilities were suspended for some time between *Liu-pei* 劉備 and *Sun-k'üen* 孫權 (2), but in A.D. 220, *Kwan-yü*

(1) *Ts'ao-ts'ao* 曹操 (A.D. 155-220). Prominent Generalissimo and Statesman during the period of the Three Kingdoms. In A.D. 184, he defeated the "Yellow Turbans", and proclaimed himself governor of the province (Shantung) hitherto occupied by the rebels. In A.D. 192, he aimed at supreme power, seized the emperor *Hsien-ti* 獻帝, and put to death the queen and her two sons. Hereupon, he proclaimed his own daughter empress. He died A.D. 220, and left four sons, the eldest of whom founded the Wei Kingdom, *Wei-kuoh* 魏國. Mayers. Chinese Reader's Manual. p. 231.

(2) *Sun-k'üen* 孫權 (A.D. 181-252). A General who rebelled against *Ts'ao-ts'ao* 曹操, and asserted an independent position. He soon established his authority along the whole course of the Yangtze. In 208, his lieutenant *Chow-yü* defeated *Liu-pei* 劉備, but in 212 he cemented an alliance with him. In 220, he captured and executed *Kwan-yü* 關羽, and in 221 tendered his allegiance to the Wei 魏 dynasty, founded by the son of *Ts'ao-ts'ao*. In 229, he assumed the title of emperor, and was the first ruler of the Wu 吳 dynasty. He is known as *Wu-ta-ti* 吳大帝. Mayers. Chinese Reader's Manual. p. 194. —Giles. Chinese Biographical Dictionary. p. 689.

關羽 seized the fortified town of Fan, *Fan-ch'eng* 樊城, a place on the *Han* river, North of *Siang-yang-fu* 襄陽府, in *Hupeh* 湖北, and put to death *P'ang-teh* 龐德, one of the Generals of *Ts'ao-ts'ao* 曹操, who refused to side with the conquerors.

War broke out anew between the two rival parties, and *Ts'ao-ts'ao* 曹操 at the head of a powerful army set out to retake *Fan* 樊.

Moreover, *Sun-k'üen* 孫權, distrustful of the fidelity of *Kwan-yü* 關羽, ordered *Lu-sun*, one of his Generals, to engage him in battle. *Lu-sun* despatched *Lü-meng* to take the fortified city of *King Chow* 荆州, which *Kwan-yü* 關羽 held. This latter displayed prodigies of valour, but seeing he would be unable to hold the place, withdrew secretly, and started to take refuge in the stronghold of *Meh-ch'eng* 麥城, the present-day *Tang-yang-hsien* 當陽縣, in *Hupeh* 湖北. General *Pan-chang* intercepted him on the way, and made him prisoner, together with his son *Kwan-p'ing* 關平. Both were offered their lives on condition of their passing over to the side of *Ts'ao-ts'ao* 曹操, but they refused, and were put to death by the victorious General (1). *Kwan-yü*'s head was placed in a box, and sent to *Ts'ao-ts'ao* 曹操, who then resided at *Lohyang* 洛陽. *Ts'ao-ts'ao* 曹操, on receiving it, had a wooden body adapted to the head of the hero, and ordered that he be buried with military honours. He was 58 years of age.

Liu-pei 劉備 (2), who finally established the kingdom of the Minor Han, *Shuh-Han* 蜀漢 (A.D. 221), in *Szech'wan* 四川, resolved to avenge the death of *Kwan-yü* 關羽, and declare war

(1) The Imperial History of China records the death of *Kwan-yü* 關羽 as follows: In the year A.D. 217, *Ts'ao-ts'ao* led an expedition against *King Chow* 荆州. He was defeated by *Kwan-yü*, but on the latter's return, he met the forces of *Sun-k'üen*, who was determined to retake this territory for himself. *Kwan-yü* advanced to meet the new foe, but he was overthrown and slain. (A.D. 220). M^c Gowan. Imperial History of China. p. 133.

(2) See on *Liu-pei* 劉備. Chinese Superstitions. Vol. VI. p. 72. note 3.

against *Sun-k'üen* 孫權, ruler of the *Wu* 吳 Kingdom (1). He had already advanced as far as *Hu-ting*, the present-day *I-tu-hsien* 宜都縣, in *Hupeh* 湖北. Here he encountered the army of *Lu-sun*, who burned his encampment and all his provisions. Compelled to retreat, he withdrew during the night, and took refuge in the stronghold of *Ti-ch'eng*, in *Szech'wan* 四川, where he died A.D. 223, at the age of 63 years (2).

Heu-ti 後帝 (A.D. 223-263), son and successor to *Liu-pei* 劉備, bestowed on *Kwan-yü* 關羽 the title of "Brave and Faithful Marquis", *Chwang-liao-heu* 壯繆侯. In A.D. 263, *Teng-ngai*, General of *Yuen-ti* 元帝, of the *Wei* 魏 dynasty, invaded suddenly *Szech'wan* 四川, and defeated *Heu-ti* 後帝, who was borne off captive to *Lohyang* 洛陽, accompanied on the way, it is said, by his sedan-chair and his coffin (3). Another General, named *P'ang-hui*, son of *P'ang-teh*, put to death by *Kwan-yü* 關羽, also entered *Szech'wan* 四川, completed the conquest of the country, and exterminated the whole family of *Kwan-yü* 關羽.

Process of Deification.

We have in this military hero an example of the process of deification common in China. Renowned during life as a man of daring, courage and fidelity, honorary titles were lavished upon him after death. His glorious deeds were extolled in romance,

(1) *Liu-pei* gathered for this expedition an army of over 700,000 men, an immense number in those days. M^c Gowan. Imperial History of China. p. 135.

(2) Turning to his son before dying, he said to him: "never do wrong, even in small things. A small wrong is still an evil, and can be called by no other name". M^c Gowan. Imperial History of China. p. 137.

(3) The Imperial History of China says that *Heu-ti* 後帝 and his officials proceeded to the camp of *Teng-ngai*, with their hands tied behind their backs, and with their coffins accompanying them. It was in this humiliating attitude that they made an unconditional surrender to the victorious General. *Heu-ti* was carried to *Lohyang*, where in contempt for his past dissolute life he received the title of "Duke of Pleasure". M^c Gowan. Imperial History of China. p. 148, and 150.

legend and popular tales (1). Hero-worship was thus developed, and led by slow but sure degrees to finally placing him among the gods. The phases of this apotheosis are the following :

In A.D. 260, the son of *Liu-pei* 劉備, *Heu-Chu* 後主, bestowed on him the title of “Brave and Faithful Marquis”, *Chwang-liao-heu* 繆壯侯.

In 583, he was given the title of “Sincere and Merciful Duke”.

In 676, Buddhists made him tutelary guardian of their monasteries at *Yuh-ch'wan* 玉川 (Jade Stream), thus ceding to him the place so far occupied by Indra — Taoists also recognized his power against all kinds of demons (2).

In 1008 and 1017, his temple at *Kiai Chow* 解州 (his native place), was repaired by Imperial order (3).

In 1096, a tablet was presented to his temple, bearing the inscription “Prayer-answering Illustrious Prince”.

In 1102, the superstitious *Hwei-tsung* 徽宗 bestowed on him the title of “Faithful and Loyal Duke”, *Chung-hwui-kung* 忠惠公 (4).

In 1110, the same emperor added to the above title that of “Brave, Peace-bringing Prince”.

In 1128, *Kao-tsung* 高宗, of the Southern Sung dynasty, *Nan-Sung* 南宋, granted him the title of “Brave, Faithful, Warlike, Peaceful Prince”, *Chwang-liao wu-ngan-wang* 壯繆武安王. Regular official sacrifices were offered to him, consisting of an ox, a

(1) Especially in the novel known as “The Romantic Story of the Three Kingdoms”, *San-kwoh-shi yen-i* 三國志演義. Written by *Lo Kwan-chung* 羅貫中, in the time of the *Yuen* 元, or Mongol dynasty. It comprises 120 chapters, and though based on historical facts, contains much that is fanciful and legendary. *Wylie*. Notes on Chinese Literature. p. 202.

(2) See The Chinese Recorder, 1913. p. 482 (The God of War).

(3) *Chen-tsung* 眞宗 (A.D. 998-1023), of the Northern Sung dynasty, *Peh-Sung* 北宋, reigned during this period. He was a devout Buddhist. Chavannes. *Le T'ai-chan*. p. 249-251.

(4) See on *Hwei-tsung*. Chinese Superstitions. Vol. VI. p. 63. note 1. His vagaries and vacillating administration brought the Northern Sung, *Peh-Sung* 北宋, to its ruin. *Mc Gowan*. Imperial History of China. p. 390.

goat, a pig, five kinds of fruit, and one roll of white paper, representing silk (1).

The emperor *Wen-ti* 文帝 (A.D. 1330-1332), of the *Yuen* 元, or Mongol dynasty, conferred on him the title of "Warlike and Illustrious Prince".

During the reign of *Shi-tsung* 世宗 (A.D. 1522-1567), of the *Ming* 明 dynasty, the 13th of the 5th month was fixed as his birthday (2). Whenever anything important happened, he was informed about the event.

In 1594, under the reign of *Wan-lih* 萬曆, also of the *Ming* 明 dynasty, he was finally granted the title of *Ti* 帝, or "God, assisting Heaven, faithful, upright, and protecting the Empire", *Hsieh-t'ien hu-kwoh-chung-i ta-ti* 協天護國忠義大帝 (3).

In 1856, during the *Ts'ing* 清, or Manchu dynasty, because of his assistance in suppressing the *T'ai-p'ing* 太平 rebellion, he received the title of "Sage or Great Teacher", *Kwan-fu-tze* 關夫子, and was thus made the equal of Confucius (4).

Present-day worship.

At the present day, *Kwan-ti* 關帝 has his temple in the Capital, and in every prefectoral and district city of the country.

(1) The Chinese Recorder, 1913. p. 482 (The God of War). — Mayers. Chinese Reader's Manual. p. 93.

(2) The real birthday of *Kwan-ti* 關帝 is on the 24th day of the sixth month (Chinese Superstitions. Vol. V. p. 592). The 13th day of the fifth month is the birthday of his son *Kwan-p'ing* 關平, but the Chinese regard for the father does not permit them to have his birthday after that of the son. The Chinese Recorder, 1913. p. 483 (The God of War).

(3) In 1594, he was made a *Ti* 帝, or God. Since that date, he has received regular official worship as *Kwan-ti* 關帝, the Ruler Kwan, the God Kwan, the God of War; or *Wu-ti* 地帝, the Military God. He has also been highly honoured in Korea ever since the 16th century, when he is supposed to have frightened away the Japanese invaders. Giles. Chinese Biographical Dictionary. p. 384.

(4) The Chinese Recorder, 1913. p. 483 (The God of War).

Fig. 14

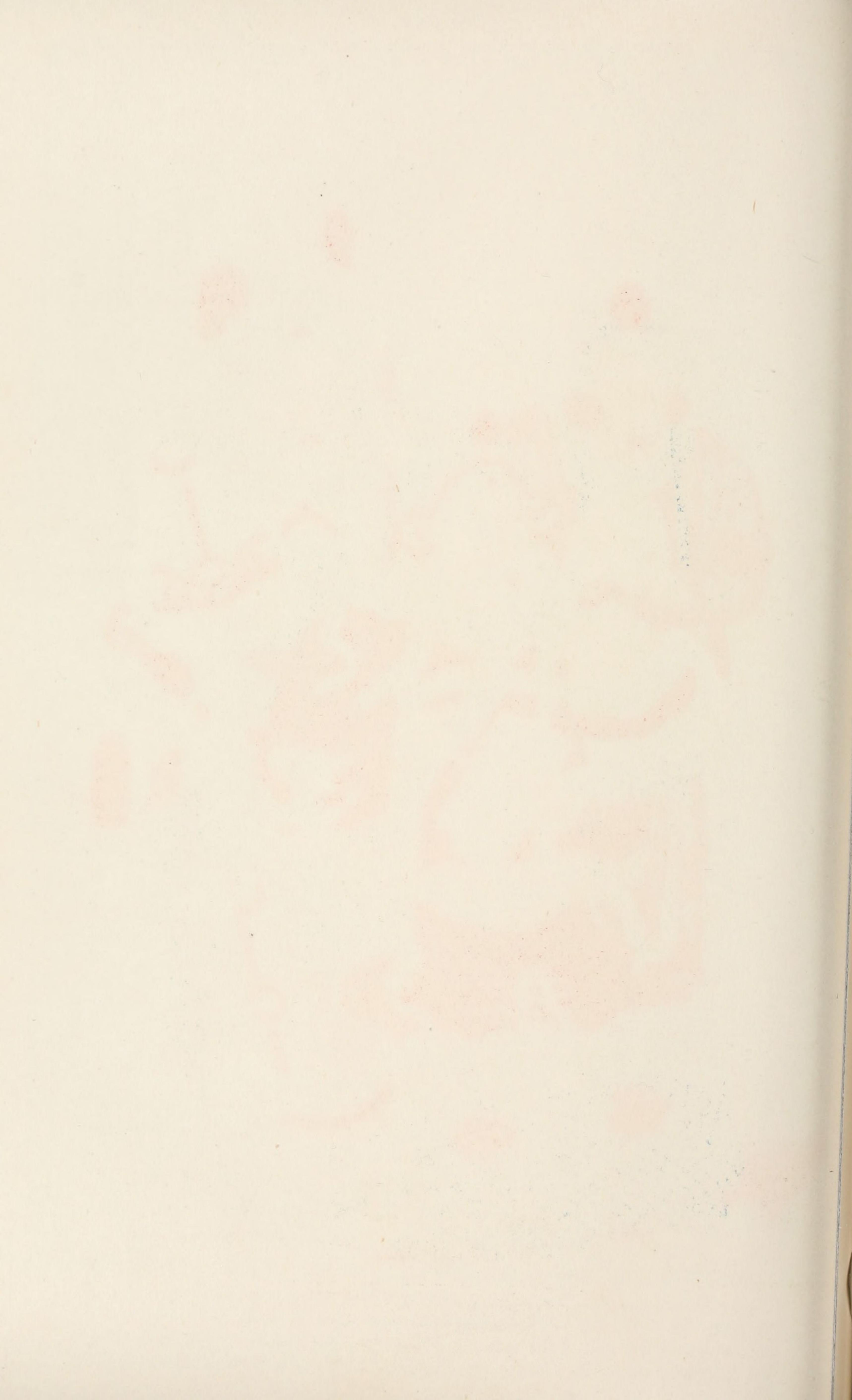


Koan-kong, son fils Koan-ping et son fidèle défenseur Tcheou-tsang.

Il tient en main un livre, insigne de son titre de dieu des lettrés.

Koan-kong, his son Koan-ping and his faithful defender Tcheou-tsang.

In his hand he holds a book the badge of his title of god of the literati.



In all, there are about 1,600 official temples. By Imperial orders, official sacrifices are offered to him on the 15th of the 2nd month, and the 13th of the 5th month (1). These sacrifices are generally offered before daylight. Incense is burnt in his honour on the 15th of each month (2).

Shrines dedicated to the God of War are called “Temples of the Military God”, *Wu-shen-miao* 武神廟, in the same manner as Confucian temples are styled “Temples of the God of Literature”, *Wen-shen-miao* 文神廟. In fine, he is in the eyes of the military class what Confucius is for the literati.

Honoured by the literati.

Kwan-ti 關帝 is also one of the gods honoured by the literati. This worship is founded on the legend that he could repeat “Tso’s Commentary on the Spring and Autumn Classic”, *Ch’un-ts’iu tso-chwen* 春秋左傳 (3), from beginning to end. As a god worshipped by the literati, he is represented holding in his right hand the “Spring and Autumn Classic”, while his adopted son *Kwan-p’ing* 關平 attends on the right, and offers an academic head-dress to would-be candidates.

The story of *Kwan-ti* 關帝 is popular among the Chinese. He fought many battles, was brave, generous, loyal to the *Han* 漢 dynasty, and ever resisted the advances of *Ts’ao-ts’ao* 曹操. These qualities have made him a prominent figure in the eyes of his countrymen.

The following are a few extracts from the romantic account of his life, when he fought in the ranks of *Ts’ao-ts’ao*’s army.

(1) See Chinese Superstitions. Vol. V. p. 572. Second month, 15th day. p. 586. Fifth month, 13th day (Birthday of *Kwan-yü*, the God of War).

(2) The Chinese Recorder, 1913. p. 483 (The God of War).

(3) Tso’s Commentary on the Spring and Autumn Classic, *Ch’un-ts’iu tso-chwen* 春秋左傳. An amplification of the original work, written by one of the pupils of Confucius, named *Tso K’iu-ming* 左邱明, and hence known as Tso’s Commentary, *Tso-chwen* 左傳. Wylie. Notes on Chinese Literature. p. 6.

“From a knoll commanding the battle-field, *Ts'ao-ts'ao* 曹操 pointed out to *Kwan-yü* 關羽 the rival General *Yen-liang* 顏良, who had killed in quick succession the two most valiant commanders of his troops. *Yen-liang* rode proudly on his charger, and clad in a golden coat-of-mail, brandished his sword in the air. This man, exclaimed *Kwan-yü* 關羽, seems to be a person who has pasted on his body a notice offering his head for sale. Though I am not clever, I propose to unsaddle him, and offer his head to your Lordship. So saying, he whipped his steed, the “Red Rabbit”, and sword in hand rushed down the side of the hillock (1). Opening wide his phoenix-like eyes and knitting his caterpillar eyebrows (2), he rushed headlong into the midst of the enemy's ranks, which opened before his sword, as the waves of the mighty ocean when ploughed by a powerful ship. *Yen-liang* 顏良 perceived *Kwan-yü*'s onrush, and asked what it meant. Before he had time to get a reply, the “Red Rabbit” was beside him, and *Kwan-yü* 關羽 dealt him a blow which knocked him off his saddle. Rushing on him with his sword, *Kwan-yü* 關羽 severed the head from the body, and attaching it to the girth of his saddle, returned in triumph, and cast it at the feet of *Ts'ao-ts'ao* 曹操. On beholding such a feat of martial prowess, *Ts'ao-ts'ao* exclaimed: *Kwan-yü* 關羽 is really a divine hero” (3).

Various names given to *Kwan-yü* 關羽.

Kwan of the Yü family	<i>Kwan-yü</i>	關羽.
Duke Kwan	<i>Kwan-kung</i>	關公.
The Venerable Kwan (4)	<i>Kwan Lao-yeh</i>	關老爺.
The God Kwan	<i>Kwan-ti</i>	關帝.

(1) The Chinese Recorder, 1913. p. 481 (The God of War).

(2) See above. Chinese Superstitions. Vol. VI. p. 73 (Liu-pei meets *Kwan-yü* for the first time).

(3) Romantic History of the Three Kingdoms, *San-kwoh-chi yen-i* 三國志演義.

(4) *Kwan Lao-yeh* 關老爺 and *Kwan-kung* 關公, are popular names for this god. Giles. Chinese Biographical Dictionary. p. 384.

The Military God	<i>Wu-ti</i>	武帝.
Kwan the (Martial) Sage (1)	<i>Kwan-fu-tze</i>	關夫子.
Kwan of Increasing Life	<i>Kwan Ch'ang-sheng</i>	關長生.
Kwan the Increasing Cloud	<i>Kwan Yun-ch'ang</i>	關雲長.
Kwan of Growing Longevity (2)	<i>Kwan Show-ch'ang</i>	關壽長.
The God who assists Heaven	<i>Hsieh-t'ien ta-ti</i>	協天大帝.
Kwan the Holy Ruler (3)	<i>Kwan-sheng-ti-kün</i>	關聖帝君.

It is said that *Kwan-yü* 關羽, in order to avenge himself on General *Lü-meng* 呂蒙, who vanquished him at *King Chow* 荆州, subsequently killed him. The above assertion is contrary to the "Historical Annals", *T'ung-kien kang-muh* 通鑑綱目, and the history of *Lü-meng*, both of which state that *Lü-meng* quietly breathed his last, just at the time that *Sun-k'üen* 孫權 was contemplating to reward him for his valorous deeds.

It is also said that *Kwan-yü* 關羽, evoked by the Head of the Taoist sect, at the request of the emperor *Chen-tsung* 眞宗 (A.D. 998-1023), of the Northern Sung dynasty, *Peh-Sung* 北宋, led the heavenly hosts who preside over the Five Sacred Mountains, *Wu-yoh* 五嶽 (4), and the Four Rivers, and slew the rebel *Ch'ih-yiu* 蟠尤 (5). The latter, appointed after his death superintendent of all the salt-beds of China by the Supreme Ruler, *Shang-ti* 上帝, dried up those of

(1) This title was given to him in 1856, because of his assistance in subduing the *T'ai-p'ing* rebellion. It makes him the equal of Confucius. Chinese Recorder, p. 483 (The God of War).

(2) This title and the two preceding ones, are the personal names of *Kwan-yü* 關羽.

(3) This is his official title at the present day. Giles. Chinese Biographical Dictionary. p. 384.

(4) The Five Sacred Mountains, *Wu-yoh* 五嶽. These are the *T'ai-shan* 泰山, in Shantung; *Hang-shan* 恒山, in Shansi; *Sung-shan* 嵩山, in Honan; *Hwa-shan* 華山, in Shensi; and *Heng-shan* 衡州, in Hunan. Mayers. Chinese Reader's Manual. p. 321.

(5) *Ch'ih-yiu* 蟠尤. A legendary being, said to have rebelled against *Hwang-ti* (B.C. 2697), but was finally defeated. His spirit is deemed to reside in the planet Mars, and thus influence the conduct of warfare. Mayers. Chinese Reader's Manual. p. 36.

Shansi 山西, because the emperor *Chen-tsung* 真宗 erected in that province a temple to *Hwang-ti* 黃帝, the mortal enemy of the rebel.

All these assertions are thoroughly groundless, and invented by *Wang K'in-joh* 王欽若 (1) to deceive the too credulous and superstitious emperor *Chen-tsung* 真宗.

The literati have published various works for the purpose of extolling *Kwan-ti* 關帝, and exhorting to the practice of virtue. Principal among these are the two works entitled “Exhortations of *Kwan-ti*”, and “Favours obtained through the protection of *Kwan-ti*”. Beneath the name of their favourite god, they expose therein their theory of civic virtues, filial piety, and the five relations, *Wu-lun* 五倫 (2). Pictures illustrate the rewards granted to those who practise these virtues, as well as the punishments meted out to those who have transgressed against them.

With regard to the official sacrifices offered to *Kwan-yü* 關羽, the reader is referred to de Harlez. “Religious and Imperial Ceremonies of modern China”. p. 417. Also to the “Chinese Recorder”, 1913. p. 482-483 (The God of War).

Among the illustrations here annexed, n° 13 represents the Duke *Kwan*, *Kwan-kung* 關公, attended by his standard-bearer *Chow-ts'ang* 周倉. The flag bears the inscription: “Baron of Show-t'ing, title conferred in the time of the Han dynasty”, *Han Show-t'ing-heu* 漢壽亭侯 (3). The character *Kwan* 關, the felici-

(1) *Wang K'in-joh* 王欽若. A courtier and high official, during the reign of *Chen-tsung*, whose superstitious vagaries he encouraged, enjoying in return the highest Imperial favour and bounty. Mayers. Chinese Reader's Manual. p. 241.

(2) *Wu-lun* 五倫. The five constant relations among mankind, that of sovereign and subject, father and son, elder brother and younger, husband and wife, friend and friend. Williams. Dictionary of the Chinese Language.

(3) According to the Annals of the Kingdom of Shuh, *Shuh-shi* 蜀志, *Ts'ao-ts'ao* 曹操 conferred this title on *Kwan-kung* 關公, after the heroic exploit in which he slew *Yen-liang* 顏良. See “Variétés Sinologiques”. n° 23. p. 41. note (Nankin. Aperçu historique et géographique). — Mayers. Chinese Reader's Manual. p. 93. — The Recorder translates “Baron of Han-show”, but this is erroneous. The Chinese Recorder, 1913. p. 481.



Evolution du dogme. Koan-kong honoré comme dieu des richesses. On voit à ses pieds la cassette aux trésors ('Tsiu-pao-pen').

Evolution of dogma Koan-kong honoured as the god of riches. *The treasure casket is seen lying at his feet.*

tous name assumed by the hero, may be seen in the centre. The god rides on horseback, and instead of holding the bridle, clutches a lance with his two hands.

Illustration n° 14 represents *Kwan-kung* 關公, as a god of the literati. He holds in his right hand the “Spring and Autumn Classic”, *Ch'un-ts'iu* 春秋, written by Confucius, being a history of his native State of *Lu* 魯 from B.C. 722 to 484. He is attended on the right by his son *Kwan-p'ing* 關平, and on the left by his standard-bearer *Chow-ts'ang* 周倉.

Illustration n° 15 represents the God of War metamorphosed into the God of Riches. The treasure-casket of the latter may be seen at the feet of the god (1).

Attendants of the God of War.

In shrines dedicated to *Kwan-kung* 關公, the god is constantly attended by his adopted son *Kwan-p'ing* 關平, and his faithful standard-bearer *Chow-ts'ang* 周倉. Sometimes the latter is assigned the function of gate-keeper of the temple, but the custom is not general. In all large temples, *Kwan-kung* 關公 is accompanied by the faithful officers, who fought under him during the period of the Three Kingdoms, *San-kwoh* 三國. Among them the six following may be chiefly mentioned.

1°. *Liao-hwa* 廖化.

Liao-hwa 廖化, surnamed *Yuen-kien* 元儉, together with his companion *Tu-yuen* 杜遠, was at the head of a gang of five hundred

(1) The God of War is very popular among merchants. In South China, the inhabitants of Foochow celebrate his birthday on the 24th day of the sixth month, as in the Imperial Calendar (Chinese Superstitions. Vol. V. p. 592), and on this occasion offer him meats of various kinds. Candles and incense are also lighted, and bowings made before his image. When the sacrifice is over, the clerks of the shop enjoy a bountiful feast upon the food presented to the god. Chinese Recorder, 1913. p. 484 (The God of War).

brigands, and despoiled all travellers that ventured into the mountain passes. It was along one of these roads that the two consorts of *Liu-pei* 劉備, the ladies Kan and Mei, *Kan-Mei eul-fu-jen* 甘糜二夫人, travelled one day. While *Kwan-yü* 關羽 was far to the rear, *Tu-yuen* 杜遠 attacked the escort, and seizing the two ladies, bore them off into the mountain recesses.

He then offered one of them to *Liao-hwa* 廖化, reserving the other for himself. *Liao-hwa* 廖化 inquired of him who were the two ladies, and upon learning they were the consorts of *Liu-pei* 劉備 (1), he refused to accept any of them. Being unable to make *Tu-yuen* 杜遠 desist from his evil purpose, he transpersed him with his lance, and mounting on horseback informed *Kwan-yü* 關羽 of the deed. He even begged him to receive him henceforth among his chosen warriors. He then handed over to him the two consorts of *Liu-pei* 劉備, and became one of the most distinguished officers in the service of his new leader.

2º. *Chow-ts'ang* 周倉.

Chow-ts'ang 周倉 was a native of the country West of the Pass, *Kwan-si* 關西. He was of giant-like stature, of a swarthy complexion, with curled up beard, and could lift a weight of one thousand catties (2). After the death of *Chang-pao* 張寶, a rebel chief, under whom he served as petty officer, *Chow-ts'ang* 周倉 became himself leader of the brigands that infested the *Wo-niu* hills, *Wo-niu-shan* 畸牛山. When *Kwan-kung* 關公 happened to pass in the vicinity, *Chow-ts'ang* 周倉 joined his ranks, and served henceforth under the banner of the great hero.

On learning of the death of *Kwan-kung* 關公, he cut his throat with his own sword, being unwilling to survive his leader, whom he served faithfully to the last.

(1) See on *Liu-pei* 劉備. Chinese Superstitions. Vol. V. p. 497. note 2. Vol. VI. p. 72. note 3.

(2) Catty, a Chinese weight called *Kin* 斤, equal to $1\frac{1}{3}$ lbs avoirdupois. Encyclopædia Sinica. p. 85.

3°. *Kwan-p'ing* 關平 (1).

Kwan-p'ing 關平 was the son of *Kwan-ting* 關定, a relative of the great hero *Kwan-kung* 關公. His eldest brother was called *Kwan-ning* 關寧, and applied himself to the study of literature, while the younger man preferred to follow a military career.

Kwan-ting 關定 offered his two sons to *Kwan-kung* 關公, when the latter visited his home. It was on this occasion that *Kwan-kung* 關公 adopted *Kwan-p'ing* 關平 as his son. He was then eighteen years of age, and followed henceforth his adopted father. Made prisoner at *Küeh-shih* 决石 together with *Kwan-kung* 關公, he shared his unfortunate fate, and was put to death A.D. 220.

4°. *Chao-lei* 趙累.

Chao-lei 趙累 was an officer attached to the army of *Kwan-kung* 關公, and had the charge of supplying provisions to the troops. He was at *Küeh-shih* 决石 when *Kwan-kung* 關公 was made prisoner, but escaped being seized and put to death. He died, however, that same year, being killed in an encounter with the enemy.

5°. *Wang-fu* 王甫.

Wang-fu 王甫 was one of the high officers in the army of *Kwan-kung* 關公. He was stationed at *Meh-ch'eng* 麥城 when he heard that *Sun-k'üen* 孫權 (2) had put to death his renowned leader. Filled with sorrow on learning the sad news, he threw himself from the battlements, and perished in the fall.

(1) *Kwan-p'ing* 關平. Adopted son of the God of War, and renowned as a military leader in the time of the "Three Kingdoms". His birthday is celebrated on the 13th day of the fifth month. Chinese Superstitions. Vol. V. p. 586.

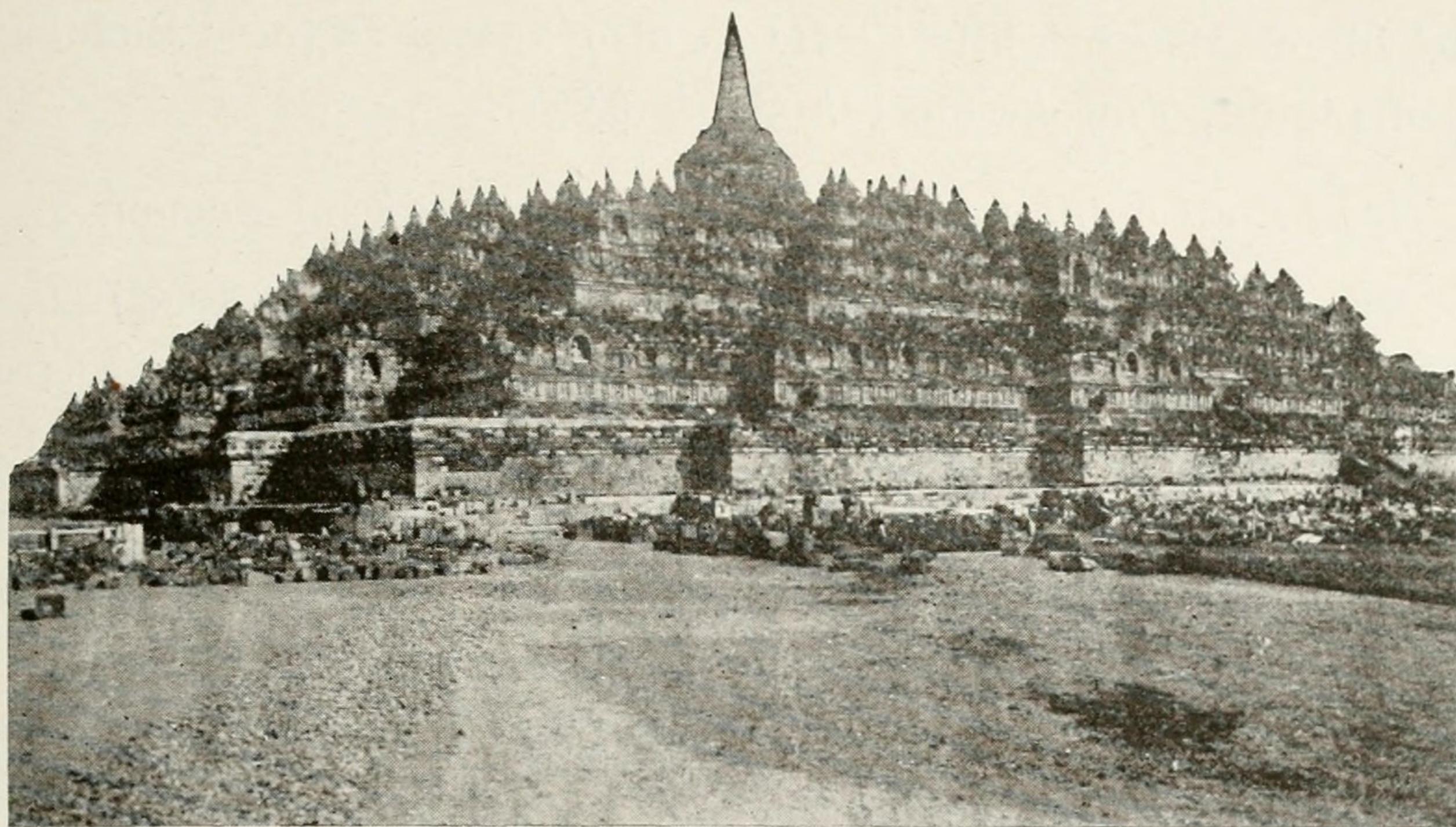
(2) See on *Sun-k'üen* 孫權. Chinese Superstitions. Vol. VI. p. 76. note 2.

6°. *Kwan-hsing* 關 興.

Kwan-hsing 關 興 was the rightful son of *Kwan-kung* 關 公, and fought in the ranks of his father's army. He displayed much valour in various battles waged against the troops of *Sun-k'üen* 孫 權, and at *I-tu* 宜 都 killed with the sword the two leaders *Lih-yih* 李 異 and *T'an-hsiung* 譚 雄 (1).

(1) In the temple of *Kwan-ti* 關 帝, at *Jü-kao* 如 皐, in North *Kiangsu* 江 蘇, the idols are arranged as follows: In the centre *Kwan-ti* 關 帝, attended by the gods of Harmony and Concord. Along the wall (to right) are *Chao-lei* 趙 累, *Liao-hwa* 廖 化, and *Chow-ts'ang* 周 倉.—*Wang-fu* 王 甫, *Kwan-hsing* 關 興, and *Kwan-p'ing* 關 平 (to left). This temple is entrusted to the care of Taoists.

In another shrine of *Kwan-ti* 關 帝, at *Haimen-t'ing* 海 門 廳, the arrangement is as follows: In the centre *Kwan-ti* 關 帝, attended on the right by Generalissimo *Liu-meng*, *Liu-meng tsiang-kün* 劉 猛 將 軍, and on the left by *Wen-ch'ang* 文 昌, the God of Literature. In front of *Kwan-ti* 關 帝 are four Gods of Wealth and Riches.—Along the wall (to right) are *Chow-ts'ang* 周 倉; a youth, *T'ung-tze* 童 子 (bearing *Kwan-ti*'s seal); and the Red Rabbit (*Kwan-ti*'s charger).—*Kwan-p'ing* 關 平, *Chow-ts'ang* 周 倉, and *Kw'ei-sing* 魁 星 (to left). This shrine is in care of Buddhists.



CHAPTER III.

BUDDHAS, BODHISATTVAS, DEITIES

AND WORTHIES OF THE BUDDHIST PANTHEON (1).

—————*

ARTICLE I.

DIPAMKARA, OR THE LIGHT-BEARER.

Jan-teng-fuh 燃燈佛.

Dipamkara has been rendered into Chinese by the expression *Jan-teng-fuh* 燃燈佛, that is the "Light-bearer, or the Buddha

(1) Buddhism, being an offshoot of Brahmanism, embodied from the parent stock various forms of Hindu thought, folklore, legends, demons and fabulous beings. It admitted also into its pantheon Hindu gods and goddesses. The *Mahayana School* introduced the worship of Bodhisattvas, deified saints and personal gods. Most of these are pure abstractions, the outcome of mysticism, fancy and extravagance. The *Tantra School* gave wild and terrible forms to many gods, and added an endless number of magical formulas for all sorts of purposes. Monier Williams. Buddhism. p. 221 (How Buddhism grew out of Brahmanism).

who illuminates brightly". He is also known as the "Buddha of Fixed Light", *Ting-kwang-fuh* 定光佛 (1).

1°. *First opinion on his origin — A mendicant woman.*

There lived in the city of Sravasti, *Sheh-wei* 舍衛 (2), a mendicant woman called Nanda, *Nan-t'ō* 難陀 (3), who begged from door to door her daily bread. Seeing the rich offerings which wealthy devotees placed on Buddha's altar, she said to herself: it is through my own misdeeds that I am condemned to beg for a living. Hereupon, she resolved to lay aside every day out of the alms received a few small coins in order to purchase some oil, and replenish the lamps which burnt before Buddha's image.

All lamps were to be extinguished during the night; one, however, emitted a strong bright light, as if it had been recently trimmed. Maudgalyayana, *Muh-lien* 目連 (4), who was then entrusted with the care of the temple, noticed this lamp, which beamed with extraordinary brightness, and endeavoured to extinguish it, but failed. He then raised the skirt of his robe, and waved it like a fan, but despite all his efforts, it continued to burn on brightly.

Hereupon, Buddha addressed Maudgalyayana, and said: "no power of yours can extinguish that lamp; it has been prepared by a generous-hearted person".

Soon afterwards, the mendicant returned to honour Sakyamuni, *Shih-kiah-fuh* 釋迦佛, who foretold she would become a Buddha

(1) See Chinese Superstitions. Vol. V. p. 566. First month, 6th day.

(2) *Sravasti*. An ancient kingdom and city of the same name, once a favourite resort of Sakyamuni. Eitel. Sanscrit-Chinese Dictionary. p. 131.

(3) *Nanda*. According to Eitel, Nanda was one of the two girls who supplied Sakyamuni with milk. Eitel. Sanscrit-Chinese Dictionary. p. 81.

(4) *Maudgalyayana*. One of the disciples of Sakyamuni, especially noted for his magic powers, through which he transported an artist to the *Tuchita* heavens, to get a view of Buddha and make a statue of him. He also went to hell, and released therefrom his mother. Eitel. Sanscrit-Chinese Dictionary. p. 65.

in a future kalpa. Subsequently, she became a Buddhist nun, and was finally born as a Buddha (1).

2º. *Second opinion — Dipamkara, teacher of Sakyamuni in a previous kalpa.*

The most popular opinion among Buddhists, especially those of the *Hinayana School*, holds that Dipamkara is the 24th in a series of Buddhas, who preceded Sakyamuni (2). The latter, having met him in the *Tuchita* heavens, received from him the true doctrine, and the assurance that he was destined for Buddhahood (3). A favourite *Jataka* tale, represented in the Gandhara sculptures, shows the self-sacrifice then made by the embryo Sakyamuni, in throwing himself over a puddle to form a stepping-stone for Dipamkara to pass onwards (4).

In modern Chinese temples, the image of Dipamkara is placed behind that of *Jü-lai* 如來. He is generally covered with a number of little oil-lamps, which burn in his honour. They usually number 108, the number of divisions of Buddha's sacred foot (5).

Taoists, *Tao-shi* 道士, ever eager to borrow from their Buddhist brethren, have pretended that Dipamkara was formerly a hermit, who had taken up his abode in the Sacred Mountain of the Centre, *Sung-shan* 嵩山, and belonged to their sect. When Sakyamuni

(1) This fantastic legend is quite opposed to the general opinion held by Southern and Northern Buddhists. Dipamkara appeared in remote kalpas long before the time of Sakyamuni, to whom he assured he was destined for Buddhahood.—Beal. Buddhist Literature in China. p. 173.

(2) *Dipamkara*. The first of the 24 mythical Buddhas, who appeared before Guatama. He was born in an island, and around his cradle a large number of bright lamps appeared, hence his name Dipamkara. Getty. The Gods of Northern Buddhism. p. 11.—Monier Williams. Buddhism. p. 136.—Waddell. The Buddhism of Tibet. p. 345 (Mythic human Buddhas).

(3) See Edkins. Chinese Buddhism. p. 12, 210, 243.—Chinese Superstitions. Vol. V. p. 566, 600, 639.

(4) Waddel. The Buddhism of Tibet. p. 346 (Mythic human Buddhas).

(5) Edkins. Chinese Buddhism. p. 12.—Hackmann. Buddhism as a Religion. p. 210.—Chinese Superstitions. Vol. V. p. 566, 609, 639. note 2.

came to China, he visited the above hermit, and begged him instruct him in the doctrine of salvation. Having thoroughly mastered the new doctrine, and attained the summit of perfection, he returned to India, and established there the Buddhist religion (1). According to this legend, Sakyamuni was but a disciple of the Taoist hermit, known as *Kin Shen-tze* 金蟬子, and called also the “Light-bearer”, *Jan-teng* 燃燈.

Buddhists, highly incensed at this unscrupulous policy, retorted angrily that Dipamkara, *Jan-teng* 燃燈, was a Bodhisattva, who lived in a previous kalpa, and hence had no connexion with Taoists. He was, in fact, the teacher of Sakyamuni in one of his previous births, and foretold he would one day be born as a Buddha (2).

The Taoists, *Tao-shi* 道士, were not, however, outdone. They pretended that *Ti-tsang-wang* 地藏王, the well-known Bodhisattva, who presides over Hades, was in a previous birth known as *Kin Shen-tze* 金蟬子, so that the same Taoist hermit was the teacher of Sakyamuni, Dipamkara or the Light-bearer, *Jan-teng* 燃燈, and subsequently the Bodhisattva *Ti-tsang-wang* 地藏王 (3).

The following is a brief sketch of this curious legend, as found in the “General Mirror of Gods and Immortals”, *Shen-sien t'ung-kien* 神仙通鑑 (4).

(1) The visit of Sakyamuni to China is purely legendary, and shows the fanciful and extravagant trend of Taoism, as well as its utter disregard of history.

(2) See above. Chinese Superstitions. Vol. VI. p. 91.

(3) *Ti-tsang-wang* 地藏王. One of the five well-known Bodhisattvas (merciful beings representing the saving principle of Buddhism), who presides over Hades, and saves therefrom those who worship him. According to Edkins, he does not judge the souls, but opens a path for reformation and pardon of sins. Edkins. Chinese Buddhism. p. 218. — Getty. The Gods of Northern Buddhism. p. 92. — Johnston. Buddhist China. p. 170.

(4) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. A Taoist work first published in 1640. It comprises a series of biographical sketches, for the most part fabulous and legendary, of upwards of 800 saints, sages and divinities, selected chiefly from the ranks of Taoists, with a few Buddhist characters admitted into the number. Wylie. Notes on Chinese Literature. p. 223.

3º. *Third opinion — A Taoist hermit called Kin Shen-tze 金蟬子.*

When Sakyamuni was born, the Taoist hermit *Kin Shen-tze 金蟬子*, ruled the Sacred Mountain of the Centre, *Sung-shan 嵩山*, together with his fourth son, *Yun-shen 悍善*. Having attained the age of 19 years, Sakyamuni withdrew to the Danta mountain, *T'an-t'eh-shan 檀特山* (1), and became the disciple of the Rishi Arada Kalama, *O-lan Kiah-lan 阿藍迦藍* (2). He remained at the school of this great teacher during three full years, but failed to become enlightened. During another year, he studied under the Rishi Udaka, *Yun-t'eu-lan 蔚頭藍* (3), but again without success. He then learned that a hermit called *Kin Shen-tze 金蟬子*, and whose honorary name was *Jan-teng 燃燈*, lived to the East, and was endowed with marvellous powers. Sakyamuni immediately set out for China, and after a perilous journey of three years, arrived at the foot of the Sacred Mountain of the Centre, *Sung-shan 嵩山*, in *Honan 河南*. This happened in the 21st year of *Mu-wang 穆王*, B.C. 980 (4).

When he arrived, *Jan-teng 燃燈* was away from the mountain, and lived for the time being at the Liang hills, *Liang-shan 梁山*, to the East of the *T'ai-tai* mountains, *T'ai-tai-shan 泰岱山*. Here, Sakyamuni found him at last. During thirteen days he became his disciple, listened to his instructions, and had the good fortune of

(1) *T'an-t'eh-shan 檀特山*. In Sanscrit *Danta Lokagiri*, a mountain near Varucha, a town in Gandhara, to the East of Peshawar. Eitel. Sanscrit-Chinese Dictionary. p. 30.

(2) *Arada-Kalama*. One of the first teachers of Sakyamuni. Eitel. Sanscrit-Chinese Dictionary. p. 12.

(3) *Yun-t'eu-lan 蔚頭藍*. In Sanscrit *Udaka Ramaputra*, a Rishi whose instruction Buddha first listend to. Beal. A Catena of Buddhist Scriptures. p. 134.

(4) *Mu-wang 穆王* (B.C. 1001-946). Buddha was born B.C. 622, or 358 years later than the event here recorded. Taoists have no regard for history.

thoroughly seizing the whole doctrine of Taoist perfection (1). He then bade farewell to his teacher *Jan-teng* 燃燈, returned through the *T'eng* 滕 and *Sze* 洮 valleys, and spent a night amidst the snow-capped mountains, *Hsüeh-shan* 雪山, of Western China, where he admired the beauty of the landscapes, and imbibed a high idea of Chinese civilisation.

On returning to India, he preached there his religion, and was known under the name of *Sakyamuni* (2).

We glean from the above legendary story that *Kin Shen-tze* 金蟬子, or *Jan-teng* 燃燈, the Taoist hermit of the Sacred Mountain of the Centre, *Sung-shan* 嵩山, was the teacher of *Sakyamuni*. The fanciful writer describes in another part of the work how he became *Ti-tsang-wang* 地藏王 (3), in a subsequent phase of existence.

Ti-tsang-wang an avatar of *Kin Shen-tze*, *Kin Shen-tze* 金蟬子.

The Fairy Queen of the West, *Si-wang-mu* 西王母 (4), gave a splendid banquet to all the gods of the Chinese Pantheon. Her husband and patriarch of the genii, *Muh-kung* 木公 (5), assigned to *Ti-tsang-wang* 地藏王, a place at table between the God of Longevity, *Show-sing* 壽星, and the Fire God, *Chuh-yung* 祝融.

(1) The inference intended by the writer is that Buddhism is an offshoot of Taoism, nay more that the two religions are one and the same doctrine.

(2) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book V. Ch. I. p. 8.

(3) See on *Ti-tsang-wang* 地藏王. Chinese Superstitions. Vol. VI. p. 92. note 3.

(4) *Si-wang-mu* 西王母. A legendary being supposed to dwell upon the *K'uen-lun* 崑崙 mountains at the head of troops of genii, and hold from time to time intercourse with China's rulers. In her garden grow peaches, which ripen but once in 3000 years, and confer immortality upon those who eat them. Giles. Chinese Biographical Dictionary. p. 272.—Chinese Superstitions. Vol. III. p. 258.—Vol. V. p. 587. note 5.

(5) *Muh-kung* 木公. The male patriarch of the genii, and husband of *Si-wang-mu* 西王母. The original conception of such a personage arose from the desire to find a mate for the above Fairy Queen. Mayers. Chinese Reader's Manual. p. 158.—Chinese Superstitions. Vol. III. p. 256.

Yin-hsi 尹 喜, a disciple of *Lao-tze* 老子, failing to notice *Ti-tsang-wang* 地 藏 王, because of the jumble made by *Muh-kung* 木 公, begged *Lao-kün* 老 君, his master, to tell him why *Ti-tsang-wang* 地 藏 王 was excluded from the banquet.

Lao-tze 老 子 replied and said: “men become daily more and more perverse, and hell is filled with countless sinners. The Prince of *Si-ch'eng*, *Si-ch'eng wang-kün* 西 城 王 君, whom you see here has been reborn in the *Yeh* 葉 family, in the State of *Sin-lo* 新 羅. In early youth, he became a Buddhist monk, acquired great merit for the salvation of mankind, and was known under the name of *Show-yih* 守 一. Then pointing out with his finger the Prince, *Wang-kün* 王 君, *Lao-tze* 老 子 said to those around him: know ye that this prince, *Wang-kün* 王 君, is *Ti-tsang-wang* 地 藏 王 (1). *Ti-tsang-wang* 地 藏 王, having overheard these words, joined his hands, and acknowledged with a bow of the head the truth of the words spoken. You should, continued *Lao-tze* 老 子, in all justice, be appointed Ruler of Hades, and Intendant of all beings who dwell in the Eastern world. Accept this dignity, and set aside all false humility. *Ti-tsang-wang* 地 藏 王 thanked *Lao-kün* 老 君 (2). Hereupon the host of Immortals understood that *Ti-tsang-wang* 地 藏 王 was incarnated in the person of the Prince, *Wang-kün* 王 君, or *Kin Shen-tze* 金 蟬 子”.

The honory title Prince of *Si-ch'eng*, *Si-ch'eng wang-kün* 西 城 王 君, is one of the ordinary names given to *Kin Shen-tze* 金 蟬 子, as stated in the General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神 仙 通 鑑. A former official, called *Han-ch'ung* 韓 崇, heard

(1) *Ti-tsang-wang* 地 藏 王. One of the five well-known Bodhisattvas, who presides over Hades, and saves therefrom those who worship him. Edkins. Chinese Buddhism. p. 218.—Getty. The Gods of Northern Buddhism. p. 92.—Johnston. Buddhist China. p. 170.—Chinese Superstitions. Vol. VI. p. 92. note 3.

(2) *Lao-tze* 老 子, or *Lao-kün* 老 君, the old or venerable philosopher. Born B.C. 604; time and place of death unknown. He founded the Taoist system of philosophy and mysticism, improved upon by his disciples. Mayers. Chinese Reader's Manual. p. 110.—Chinese Superstitions. Vol. V. p. 615.—Vol. VI. p. 2. note 3; p. 12.

it said that in the *Wu* 吳 kingdom, a man was wanted to explore the *Lin-wu* grotto, *Lin-wu-tung* 林洞屋. *Han-ch'ung* 韓崇 accepted the adventurous enterprise, and providing himself with food for the journey, travelled 17 days through the grotto. At last, he reached a large and beautiful square opening on a palace, where dwelt a king surrounded by his courtiers. The ruler said to him: "the King of *Wu* 吳 (1), named *Hoh-lü* 閨闔 (B.C. 514-495), will soon perish, and together with him thousands of his subjects will be swept off the face of the earth. Isn't there any means of rescuing these folks from their unhappy doom?" — The only means of saving them would be for the king to visit personally the Deva *T'ai-yih*, *T'ai-yih yuen-kün* 太一元君 (2), who affords relief in suffering, and follow his advice. The ruler then handed over to *Han-ch'ung* 韓崇, the jade tablets, which belonged formerly to the Great *Yü*, *Ta-yü* 大禹 (3), and were found on the *Pao-shan* mountain, *Pao-shan* 包山. Take them to the King of *Wu* 吳, as proof of your having fulfilled your mission, said he. The genius of the grotto invited *Han-ch'ung* 韩崇 to sit down at his table, and ordered two of his attendants to accompany him on the way out.

While retracing his steps, *Han-ch'ung* 韩崇 highly perplexed with the adventure that befell him, asked his guides to kindly tell him the name of the strange ruler whom he encountered.

He is called, replied they, the God of the Central Mountain, *Chung-hwa ti-kün* 中華帝君, or *Kin Shen-tze* 金蟬子. Having fulfilled a high official position in the kingdoms of *Ch'u* 楚 (4) and

(1) *Wu* 吳. The *Wu* State, or Eastern of the three ancient kingdoms of China. It comprised *Kiangsu* 江蘇, *Chekiang* 浙江, and parts of *Nganhwei* 安徽 and *Kiangsi* 江西. *Soochow* 蘇州 was its capital. Williams. Dictionary of the Chinese Language.

(2) See on the worship of this Deva. Chinese Superstitions. Vol. V. p. 610. Eleventh month, 11th day.

(3) *Ta-yü* 大禹. See on the Great *Yü*. Chinese Superstitions. Vol. VI. p. 33-34.

(4) *Ch'u* 楚. A large feudal principality, comprising *Hu-kwang* 湖廣, parts of *Honan* 河南 and *Kiangsu* 江蘇. Its capital was *Kingchow-fu* 荆州府, on the *Yangtze*. Williams. Dictionary of the Chinese Language.

Fig. 16



Jang teng fait présent à Li tsing d'une tour mystérieuse.

Jang Teng offers to Li Tsing a mysterious tower.

King 荆, he proceeded to the country West of China, became a Buddhist monk, and on returning, added to his name that of Prince, Wang 王. He is nowadays called the Ruler of Si-ch'eng, *Si-ch'eng wang-kün* 西城王君, or *Wang-wei Hsüen-fu* 王瑋玄甫. The grotto, which you have visited, is the innermost recess of the Sacred Mountain of the Centre, *Sung-shan* 嵩山.

In the classification of Genii and Immortals after the mountains on which they lived, the Genius *Kin Shen-tze* 金蟬子 is known under the following names:

<i>Kin Shen-tze</i>	金蟬子.
<i>Jan-teng-fuh</i>	燃燈佛.
<i>Wang-tan</i>	王丹.
<i>Si-ch'eng wang-kün</i> (1)	西城王君.

Jan-teng 燃燈 is popularly believed to have offered to *Li-tsing* 李靖 (2), the mysterious tower or pagoda, which he bears in his hands, hence the name given him of “Li, the Tower-bearer”. Statues and popular images of *Jan-teng* 燃燈 represent him bearing in his hand the mysterious tower, which he offered to the Pearly Emperor, Supreme Ruler, *Yuh-hwang Shang-ti* 玉皇上帝 (3). The hermit is rather shabbily dressed, and wears a much patched robe (4), doubtless to represent the Buddhist legend of the mendicant woman,

(1) *Si-ch'eng wang-kün* 西城王君. The Ruler of *Si-ch'eng*, a mountain where he spent his life in meditation and asceticism, and thereby attained immortality. Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 仙神通鑑. Book XV. Ch. I. p. 4.

(2) *Li-tsing* 李靖. A warrior, who lived at the beginning of the *Chow* 周 dynasty (12th century B.C.). His wife gave birth to the third son of *Vajrapani*, the Hindu God of Thunder. The jagged thunderbolt held in the hand of the youthful god was mistaken by Chinese painters for a pagoda. Mayers. Chinese Reader's Manual. p. 161.—Giles. Chinese Biographical Dictionary. p. 600.

(3) The Taoist legend is a travesty of the Buddhist version of the history, which represents *Li-tsing*'s son as the offspring of the God of the Thunderbolt. See Mayers. Chinese Reader's Manual. p. 161.

(4) See Illustration n° 16. Chinese Superstitions. Vol. VI. p. 90.

and other fabulous inventions, which have made him also one of the Taoist genii. Beneath this garb, each of the two religions may claim him as its own, for he was at various times both a Buddhist monk and a Taoist hermit.

Origin of monasteries dedicated to the “Thousand Buddhas”.
Ts’ien-fuh-sze 千佛寺.

The following legend describes the manner in which *Jan-teng* 燃燈 became a Buddha. He was at first a Rishi (1), and lived in the Himalaya Mountains, under the name of the Brahman *Lao-tu-poh-t’i* 牟度跋提. Here he succeeded in converting one thousand kings (2), who accompanied him into the mountain recesses, where they lived as hermits, each one in his own little hut. One day, a Yaksha (3), *Yeh-ch’ā* 夜叉, requested to eat their hearts and drink their blood. The kings refused, but at last *Lao-tu-poh-t’i* 牟度跋提 consented, and piercing his own throat, he gave his blood; then opening his chest, he offered also his heart.

Lao-tu-poh-t’i 牟度跋提 became subsequently the Buddha known as *Jan-teng* 燃燈. As to the one thousand kings, who refused the sacrifice requested of them, they had to expiate their fault during a whole kalpa, and became subsequently the “Thousand Buddhas”, *Ts’ien-fuh* 千佛, of the present age (4).

(1) *Rishis*. Ancient Hindu hermits, transformed after their death into genii. They correspond to the *Sien-jen* 仙人, or Immortals of the Taoists. Edkins. Chinese Buddhism. p. 173.

(2) Eitel calls them “Sages”. Eitel. Sanscrit-Chinese Dictionary. p. 22.— Wealthy Tibetans delight to keep the images of these 1000 Buddhas, made in silver or other metal, and to pay respect to them. Hardy. Manual of Buddhism. p. 96.

(3) *Yakshas*. A class of good genii, ruled over by *Kuvera*, the Hindu God of Riches. They are held to be harmless, though some Buddhist legends describe them as cruel. Monier Williams. Buddhism. p. 220 (Hindu demons adopted by Buddhism).

(4) This is called the kalpa of stability, *Badrakalpa*. It is to last 236,000,000 of years, an insignificant lapse of time for the extravagant fancy of Buddhists. Eitel. Sanscrit-Chinese Dictionary. p. 22.

Monasteries known as those of the “Thousand Buddhas”, *Ts'ien-fuh-sze* 千佛寺, are dedicated to those kings. They are represented in various forms, postures and garbs.

From the above legend, found in Buddhist books, the custom originated of erecting monasteries in honour of the “Thousand Buddhas”.

Having so far described the first of the 24 mythical Buddhas, who appeared before Sakyamuni, it may be of interest to give here the full list of their names, both in Sanscrit and Chinese. Many particulars are given about them, including their birth-places, period of asceticism, the trees under which they acquired wisdom, the length of their lives, their stature (Dipamkara was 80 cubits high), retinue etc (1). Guatama himself is said to have met some of them during his previous births.

Appendix.

The 24 mythical Buddhas, who appeared before Sakyamuni (2).

1°.	Dipamkara	<i>Jan-teng-fuh</i>	燃燈佛
2°.	Kaundinya	<i>Ko-li-wang</i>	歌利王
3°.	Mangala		
4°.	Sumanas		
5°.	Raivata	<i>Li-po-to</i>	利波多
6°.	Sobhita		
7°.	Anavama-darsin		
8°.	Padma	<i>Po-t'eu-mo</i>	波頭摩
9°.	Narada		
10°.	Padmottara	<i>Shu-miao-shen</i>	殊妙身
11°.	Sumedhas		

(1) In keeping with their imaginary character, all are given the most extravagant size, and duration of earthly life. Waddell. Buddhism of Tibet. p. 345.

(2) See Monier Williams. Buddhism. p. 136. note 1.—Waddell. Buddhism of Tibet. p. 345. note 5.—Hardy. Manual of Buddhism. p. 94 (The Buddhas, who preceded Gautama).

12°.	Sujata		
13°.	Priya-darsin		
14°.	Artha-darsin		
15°.	Dharma-darsin		
16°.	Siddharta	Sah-p'o-sih-to	薩婆悉多
17°.	Tishya	Shih-sha	室沙
18°.	Pushya		
19°.	Vipasyin	P'i-p'o-shi	毘婆尸
20°.	Sikhin	Shi-k'i	尸葉
21°.	Visva-bhu	P'i-sheh-feu	毘舍浮
22°.	Krakucanda	Kü-liu-sun	拘留孫
23°.	Kanaka-muni	Kü-na-sheh-meu-ni	拘那舍牟尼
24°.	Kasyapa (1)	Kiah-yeh	迦葉
25°.	Sakyamuni	Shih-kiah-fuh	迦釋佛

Sometimes, the last six of the 24 are reckoned together with Sakyamuni, all constituting a group of 7 principal Buddhas, *Ts'ih-fuh* 七佛 (2), corresponding with the Brahmanical Seven Manus of the present kalpa. Usually, however, Sakyamuni is held to be the last of 25 Buddhas (3).

The coming Buddha, Maitreya, *Mi-leh-fuh* 彌勒佛, is not reckoned in the above list. Sakyamuni met him in the *Tuchita* heavens, and appointed him his successor, to appear as Buddha after the lapse of 5000 years. The world will then have become so corrupt, that the Buddhist law will be no longer obeyed, nor even

(1) All 24 Buddhas were *Kshatriyas* (belonging to the caste of warriors and kings), with the exception of the three last, who were *Brahmans*. Eitel. Sanscrit-Chinese Dictionary. p. 55.

(2) *Ts'ih-fuh* 七佛. *Sapta Buddha* in Sanscrit. Seven ancient Buddhas, 6 of whom were forerunners of Sakyamuni. If not historical personages, they express the idea that Buddhism, or something like it, existed long before Guatama, who merely popularized ideas and doctrines, which had been promulgated centuries before him. Eitel. Sanscrit-Chinese Dictionary. p. 122. — Guatama is only the reviver of a system, that had been previously taught by more ancient Sages. Hardy. Manual of Buddhism. p. 86.

(3) See Monier Williams. Buddhism. p. 136.

remembered. Maitreya is, therefore, the expected Messiah of Buddhists. Residing at present in the *Tuchita* heavens, he already watches over, and controls the interests of the Buddhist religion (1).

The last seven Buddhas mentioned above must not be confounded with the “Seven Tathagatas”, *Ts’ih-jü-lai* 七如來, whose names are found inscribed in a heptagonal stone-pillar, found in certain large temples. The pillar is generally about five feet high, and the names are inscribed, one on each side of the pillar, as follows: —

The “Seven Tathagatas”, *Ts’ih-jü-lai* 七如來 (2).

1	Amitabha	<i>O-mi-t’o-fuh</i>	阿彌陀佛
2	Amritodanaraja	<i>Kan-lu-wang</i>	甘露王
3	Abhayamdada	<i>Li-pu-wei</i>	離怖畏
4	Vyasa	<i>Poh-shen</i>	博身
5	Ghocha rupakaya	<i>Miao-sheh-shen</i>	妙色身
6	Ratna djina	<i>Pao-sheng</i>	寶勝
7	Prabhuta ratna	<i>To-pao-jü-lai</i>	多寶如來

24 Other ancient Buddhas honoured by Chinese Buddhists.

1	<i>Yih-hwa-ku-fuh</i>	一化古佛
2	<i>Wu-t’ung-ku-fuh</i>	梧桐古佛
3	<i>Ts’ing-fung-ku-fuh</i>	清風古佛
4	<i>Kin-kwang-ku-fuh</i>	金光古佛
5	<i>San-wang-ku-fuh</i>	三王古佛
6	<i>O-mi-t’o-fuh</i> (3)	阿彌陀佛

(1) *Maitreya* has thus become a favourite object of personal worship after Guatama’s death. He is, besides, the only Bodhisattva worshipped by all Buddhists, whether in the South or in the North. Monier Williams. Buddhism. p. 182.

(2) *Ts’ih-jü-lai* 七如來. In Sanscrit *Sapta Tathagata*. These 7 personages seem to have been arbitrarily chosen as a Buddhistic substitute for the 7 Rishis of the Brahmans. Eitel. Sanscrit-Chinese Dictionary. p. 123.

(3) Transliteration of *Amitabha*, a Dhyani-Buddha, invented by the *Mahayana* School about A.D. 300. Southern Buddhism knows no *Amita*, or *Amitya*. Eitel. Sanscrit-Chinese Dictionary. p. 6. — Getty. The Gods of Northern Buddhism. p. 38.

7	<i>Jan-teng-ku-fuh</i>	燃燈	古佛
8	<i>Ch'ang-show-ku-fuh</i>	長壽	古佛
9	<i>Ts'ing-yang-ku-fuh</i>	清陽	古佛
10	<i>T'ō-ni-ku-fuh</i>	陀尼	古佛
11	<i>Sha-lo-ku-fuh</i>	裟羅	古佛
12	<i>Sha-shu-ku-fuh</i>	裟樹	古佛
13	<i>Ngan-loh-ku-fuh</i>	安樂	古佛
14	<i>Shui-tsing-ku-fuh</i>	水晶	古佛
15	<i>Kwang-wang-ku-fuh</i>	光王	古佛
16	<i>Sha-p'ō-ku-fuh</i>	裟婆	古佛
17	<i>Siao-yao kin-sien</i>	逍遙	金仙
18	<i>K'i-kiao-wu-kih-ku-fuh</i>	啟教	無極古佛
19	<i>Liu-li-tze-tsai-ku-fuh</i>	琉璃	自在古佛
20	<i>Yuen-shi-t'ien-wang</i> (1)	元始	天王
21	<i>Ming-sin-wu-yuh-ku-fuh</i>	明心	無欲古佛
22	<i>Wu-jeh-tze-tsai-ku-fuh</i>	無日	自在古佛
23	<i>P'ō-shi-t'ō-ni-ku-fuh</i>	婆戶	陀尼古佛
24	<i>T'ai-yih-hung-hwang tao-kün</i>	太乙	洪荒道君 (2)

The above list is taken from a Buddhist litany, which the monks recite frequently in honour of these fabulous worthies, several of whom are stellar gods borrowed from Taoism (3).

(1) *Yuen-shi t'ien-wang* 元始天王, literally the “Beginning, heavenly Prince”. This Buddha seems to be the same as the 1st personage of the Taoist Triad, *Yuen-shi t'ien-tsun* 元始天尊, the “Beginning, honoured of Heaven”. See Chinese Superstitions. Vol. VI. p. 11.

(2) *T'ai-yih* 乙太, a star in Draco, probably Thuban, the Polar Star of 4000 years ago; the God of the North Pole, principally worshipped by Taoists. See Chinese Superstitions. Vol. V. p. 614.

(3) In the temple of the “Wheel of the Law”, *Fah-lun-sze* 法輪寺, at *T'ung Chow* 通州, in North *Kiangsu* 江蘇, the arrangement of the idols is as follows: To the rear, *Sakyamuni*, having to the front *Ananda* and *Kasyapa*, and further on *Indra* and *Brahma*. Along the wall 9 *Lohans* (to right), and 9 others (to left).—In the outer hall, *Veda* and *Maitreya*, attended by the 4 *Deva-rajas*, or demon-kings (who guard the 4 quarters of the Buddhist world), 2 on each side. Along the wall (to right) the “*Three Rulers*”, and a deified official, *Wang-tsao* 王藻 (to left). Guarding the entrance to the temple, the 2 ferocious monsters *Heng* 哮 and *Hah* 哈.

ARTICLE II.

MAITREYA, THE COMING BUDDHA.

Mi-leh-fuh 彌勒佛 (1).

Buddhist tradition divides the period between the death of Sakyamuni, and the manifestation of Maitreya, *Mi-leh-fuh* 彌勒佛, in the present kalpa, into three divisions of time. 1^o a period of 500 years during which the “Wheel of the Law”, will be actively turned. 2^o a second period of 1000 years, during which various writings and images will explain fully, and supplement the teaching of the Law. 3^o a period of 3000 years, during which the world will become so corrupt, that the teaching of the Buddhist Law will be no longer obeyed, nor even remembered. We have thus in Buddhism a period of foundation, expansion and decline (2).

Maitreya, *Mi-leh-fuh* 彌勒佛, is the coming Buddha, who is to succeed Sakyamuni, and establish on earth the lost truths of Buddhism. Sakyamuni met him in the *Tuchita* heavens, and appointed him as his successor, to appear as Buddha, after the lapse of 5000 years. He is, therefore, the “Buddha Elect” (3). Already, letters fallen from heaven have frequently announced his coming. These fictitious letters are generally circulated by members of the “Secret Societies”, *Mi-mi-kiao* 密密教 (4).

Chinese works inform us little about Maitreya, *Mi-leh-fuh* 彌勒佛. His image is exposed in temples, but nothing is explained

(1) Maitreya, *Mi-leh-fuh* 彌勒佛. This name implies “love and tenderness”, “full of love towards all beings”, hence the “Loving One”, the “Merciful One”. Edkins. Chinese Buddhism. p. 240.—Waddell. The Buddhism of Tibet. p. 355.—Getty. The Gods of Northern Buddhism. p. 20.

(2) Getty. The Gods of Northern Buddhism. p. 20 (Maitreya, the future Buddha).—Monier Williams. Buddhism. p. 181.

(3) Eitel. Handbook of Chinese Buddhism. p. 70.—Getty. The Gods of Northern Buddhism. p. 20.

(4) See Chinese Superstitions. Vol. V. p. 512 (Letters fallen from heaven, and containing words of Maitreya).

to the people beyond the general idea that he will one day succeed Sakyamuni.

The image of this Buddha, once seen, remains easily impressed on the memory. The following description of him has been made by one of the Immortals to another, while both assisted at a banquet given in honour of all the gods. “In the *Tuchita* heavens (1), Maitreya, *Mi-leh-fuh* 彌勒佛, sits on the right hand of Sakyamuni. He may be well recognized by the laughing expression of his face, his smiling countenance, and general contented appearance (2). His flowing hair falls gracefully down on his long-lobed ears. To these characteristics may be added his fat, chubby cheeks, large mouth, breast and upper abdomen exposed to view, all of which impart to him a peculiar aspect among the Buddhas. He holds in his left hand a mystic bag, containing “primitive ether”, *K‘i-mu* 氣母, the germ of all past worlds (3). This Buddha is a royal prince, and son of a Cakravarti, *Sheh-wei ti-t‘o* 舍衛抵陀” (4).

Maitreya, *Mi-leh-fuh* 彌勒佛, bears in his right hand a rosary, each bead of which represents a period of 1000 years, spent by him in doing merciful deeds during preceding existences. In Buddhist temples, he is generally represented sitting, in Hindu fashion, with feet pendent, long flowing locks and smiling face, as

(1) *The Tuchita heavens*, or 4th *Devaloka*, where all Bodhisattvas are reborn, before finally appearing on earth as Buddhas. Maitreya is residing there at present. Life lasts in *Tuchita* 4000 years, but 24 hours there are equal to 400 years on earth. Eitel. Sanscrit-Chinese Dictionary. p. 152.

(2) He is always represented in a quite peculiar way, a fat, laughing figure, cowering on the ground, so that the left leg lies crosswise in front of the body. The lobes of the ears reach the shoulders. Hackmann. Buddhism as a Religion. p. 210.

(3) The right hand holds either a rosary or a lotus-bud; the left encircles the mouth of a bag, the so-called bag of the five lucky gifts. Hackmann. Buddhism as a Religion. p. 210.

(4) *Cakravarti*. Literally, a holy king, who turns the wheel. A military monarch and conqueror, who governs part or the whole of a universe. A universal ruler. Eitel. Sanscrit-Chinese Dictionary. p. 142.—Monier Williams. Buddhism. p. 15.

Fig. 17

彌勒佛



Mikifou, Maitreya.

Milehfu Maitreya (the future Buddha).

befits an inhabitant of the *Tuchita* heavens, or Buddhist paradise of contented beings.

In large temples, Maitreya's image is erected in the outer hall (1), near the place generally assigned to the "Gods Protectors" of the monastery", *Kia-lan* 伽藍. Maitreya, *Mi-leh-fuh* 彌勒佛, must not be confounded with the Buddhist God of Wealth, *Kuvera*, who is also represented as a fine, stout personage. The "Gods Protectors" of the monastery carry also a rosary, and a magic bag, while the characteristics of the God of Wealth are an ingot borne in the hand, and the treasure-box placed at his feet.

Maitreya, *Mi-leh-fuh* 彌勒佛, being the expected Messiah, or Saviour, is an object of universal reverence among latter-day Buddhists, and actual prayers are addressed to him, as to a living and merciful being (2).

Maitreya is credited with gigantic size, and colossal statues representing him are found in various parts of China. According to Edkins, in the province of *Chekiang* 浙江, there is a stone image of Maitreya 40 feet high, while at *Peking* 北京, there is a wooden image of him still higher (3).

Maitreya, *Mi-leh-fuh* 彌勒佛, is generally found in a Triad with *Guatama* and *Avalokitesvara*, and sometimes with *Sariputra* and *Baishajyaguru* (4).

(1) Some state he has the special function of tutelary deity. Hackmann. Buddhism in China. p. 210.

(2) See Monier Williams. Buddhism. p. 182.

(3) Edkins. Chinese Buddhism. p. 256. — Getty. The Gods of Northern Buddhism. p. 22.

(4) Getty. The Gods of Northern Buddhism. p. 22. — Chinese Superstitions. Vol. VI. p. 18-19 (Buddhist Triads).

ARTICLE III.

AMITABHA, BUDDHA OF BOUNDLESS LIGHT.

O-mi-t'ō-fuh 阿彌陀佛 (1).

1^o. *Amitabha*.

The name of Amitabha, *O-mi-t'ō-fuh* 阿彌陀佛, appears for the first time in the list of the 1000 fictitious Buddhas (2), introduced by the Nepalese Mahayana School about A.D. 300. Amitabha is known only in Northern Buddhism (3). The Chinese Buddhist travellers *Fah-hsien* 法顯 and *Hsüen-tsang* 玄奘 (4) make no mention of him. The Sutra called the “Lotus of the Good Law”, *Cheng-fah lien-hwa-king* 正法蓮花經, translated into Chinese about A.D. 300, is the first that alludes to him. It is only since the beginning of the Vth century that he acquired prominence, through Kumerajiva, who entered China by way of Tibet A.D. 405. It was at this period of Buddhist evolution that the Western Paradise, *Si-t'ien* 西天, a substitute for Nirvana, too abstruse for the common people to grasp, was invented. Amitabha is held to be the ruler of

(1) *Amitabha*. Other forms are *Amitayus*, *Amitaya* and *Amita*. Explained by “Boundless Light”. Originally conceived of as impersonal, he lost early his ideal character, and was worshipped by Northern Buddhists as a personal god. He is to-day held to be the ruler of the Western Paradise, and hence highly popular among the Chinese. Eitel. Sanscrit-Chinese Dictionary. p. 6.—Monier Williams. Buddhism. p. 204.—Waddell. Buddhism of Tibet. p. 127.

(2) See Chinese Superstitions. Vol. VI. p. 98 (Monasteries dedicated to the Thousand Buddhas).

(3) Southern Buddhism knows no Amitabha. His name does not appear in the canons of the *Hinayana* School, and his worship is unknown in Ceylon, Burma and Siam. Getty. The Gods of Northern Buddhism. p. 36 (Amitabha).

(4) *Fah-hsien* travelled to India A.D. 399-414, and *Hsüen-tsang* A.D. 629-645. Getty. The Gods of Northern Buddhism. p. 36.

this so-called blissful land, and hence highly popular among the Chinese (1).

According to the teaching of the Mahayana theistic school (2), Amitabha is looked upon at the present day, as the ideal representation, or celestial reflex of Sakyamuni. Every Buddha, who appears on earth in a human form, exists also in an ideal state, or ethereal representation of himself, in the formless worlds of abstract thought. As there are five chief human Buddhas in the present age, so there are also five corresponding *Dhyani-Buddhas*, namely Vairocana, Akohobya, Ratnasambava, Amitabha, and Amogasiddha (3). Amitabha is, thus, the fourth *Dhyani-Buddha* (4), a thoroughly fictitious being, having no reality beyond the extravagant fancy of Buddhist mysticism. In early times, he lost his purely ideal character, and was worshipped by Northern Buddhists as a personal god. He is even at the present day held by them to be an Eternal being (5), the acme of all that is beautiful and good, and who receives his worshippers into a heaven, where exempt from suffering, death, and sexual distinctions (6), and surrounded by the most beautiful

(1) Eitel. Sanscrit-Chinese Dictionary. p. 6. — Getty. The Gods of Northern Buddhism. p. 38 (Amitabha).

(2) *The Mahayana School*. This school was formed by *Nagarjuna*, and influenced more or less the whole Buddhist church. The characteristics of the system are an excess of transcendental speculation tending to abstract nihilism, and the substitution of fanciful mysticism, in place of the practical asceticism of the *Hinayana School*. Eitel. Sanscrit-Chinese Dictionary. p. 68 (Mahayana).

(3) See Chinese Superstitions. Vol. VI. p. 20 (Dhyani-Buddhas).

(4) Getty. The Gods of Northern Buddhism. p. 36. — Monier Williams. Buddhism. p. 183.

(5) Monier Williams. Buddhism. p. 204 (Amitabha). — Beal. A Catena of Buddhist Scriptures from the Chinese. p. 373. — Getty. The Gods of Northern Buddhism. p. 39.

(6) According to the “Lotus of the Good Law” (*Saddharma-pundarika* in Sanscrit), women are debarred from Amitabha’s paradise, but other Buddhist writers refer to its inmates as sexless. Getty. The Gods of Northern Buddhism. p. 36. — Beal. A Catena of Buddhist Scriptures from the Chinese. p. 381.

scenery, they live for endless kalpas in a state of absolute bliss.

As to the origin of the name Amitabha, “Buddha of Boundless or Infinite Light”, some hold he is a sun-god, evolved from Persian influences and sun-worship (1). His “Western Paradise” would thus be the place to which the sun hastens, disappearing from mortal gaze in a halo of glory.

Besides being “Buddha of Boundless Light”, Amitabha is also “Buddha of Boundless Life” in his form of Amitayus (2); and of “Boundless Compassion” in his Bodhisattva form of Avalokitesvara, or the Chinese *Kwan-yin* 觀音.

According to another legendary account, recorded in the Sutra of Boundless Years, *Wu-liang-show-king* 無量壽經, he is asserted to have been a king in one of the previous kalpas. Having abandoned his palace, he became a Rishi under the assumed name of *Fah-tsang* 法藏, or “Treasure of the Law”. Another legend relates that he was the second son of an Indian Cakravarti (3), President of the 10th Court of Hades. This personage turns the “wheel of metempsychosis”, and regulates the transmigration of all beings (4). Converted by the Buddha Lokesvara-raja, or independent sovereign of the world, *Shi-tze-tsai-wang* 世自在王, he embraced the religious life, and in a subsequent rebirth became the ruler of Sukhavati, or the Western Paradise, *Si-fang-kih-loh shi-kiai* 西方極樂世界. Two famous Bodhisattvas, Avalokitesvara and Mahastama (5)

(1) See Waddell. The Buddhism of Tibet. p. 127, 347.—Getty. The Gods of Northern Buddhism. p. 36.

(2) Getty. The Gods of Northern Buddhism. p. 37.—The Chinese and Japanese have confounded Amitabha and Amitayus, whereas in Tibet they are always distinct. Waddell. The Buddhism of Tibet. p. 445.

(3) *Cakravarti*. A holy king who turns the wheel. A military monarch and conqueror, who governs part or the whole of a universe. A universal ruler. Eitel. Sanscrit-Chinese Dictionary. p. 142.—Monier Williams. Buddhism. p. 15.

(4) See Chinese Superstitions. Vol. V. p. 582. Fourth month, 17th day.

(5) See on these two Buddhist divinities. Chinese Superstitions. Vol. VI. p. 17. notes 3 and 4.

left our universe, and resided with him in that happy land. This well-known Buddhist Triad is found in *P'u-t'o-shan* 普陀山 (1), one of the sacred places of Buddhism in the Chusan Islands, off the coast of *Chekiang* 浙江.

2º. *Introduction of Amidism into China.*

The Shaman (2) *Shirgatchin*, *Chi-lo-kia-chen*, who came to China in A.D. 147, and worked at translations till A.D. 187, at the “Monastery of the White Horse”, *Peh-ma-sze* 白馬寺, in *Lohyang* 洛陽, seems to have been the first, who introduced the name of Amitabha, *O-mi-t'o-fuh* 阿彌陀佛, among Chinese Buddhists (3).

The translation of three other works, one the “Sutra of Boundless Years”, *Wu-liang-show-king* 無量壽經, by the Shaman Samghavarma, *Kung Seng-k'ai*, about A.D. 253; another, the “Amitabha Sutra”, *O-mi-t'o-king* 阿彌陀經, translated by Kumarajiva, about A.D. 402 (4); a third called the “Sutra of Boundless Life”, *Kwan-wu-liang-show-king* 觀無量壽經, translated by the Shaman Ratnamegha, *Kiang-liang yeh-shi*, about A.D. 440, spread the knowledge of the “Merciful Amitabha”, far and wide, and introduced his worship among the Chinese (5).

(1) *P'u-t'o-shan* 普陀山 (A contraction from *Potala*). An island in the Chusan Archipelago, where *Kwan-yin* 觀音 is said to have lived nine years. Williams. Dictionary of the Chinese Language.

(2) *Shaman* (In Pali, *Samana*). General designation of Buddhist priests, who have left their families, and conquered all their passions. Eitel. Sanscrit-Chinese Dictionary. p. 130.

(3) Beal. Four Lectures on Buddhist Literature in China. p. 7 (Translators from Parthia).

(4) From this date, Amidism began to spread so rapidly that the Confucianists took alarm, the result of which was a heated controversy between the literati of both sides, as to the relative merits of the two religions. Getty. The Gods of Northern Buddhism. p. 38.

(5) This last Sutra was brought by *Fah-hsien* from India. Ratnamegha was one of his companions. Beal. Four Lectures on Buddhist Literature. p. 22.

3°. *Divers names given to Amitabha.*

Among the various names given to Amitabha, the following are the principal : — Embodiment of the sphere of the Law, *Fah-kiai-tsang-shen* 法界藏身 — Original teacher Upadhyaya, *Pen-shi hwo-shang* 本師和尙 — Sovereign teacher of the Western Paradise, *Si-t'ien kiao-chu* 西天教主 — Guide to the West, *Si-fang tsieh-yin* 西方接引 — Boundless Light, *Wu-liang kwang-ming* 無量光明 — Boundless Age, *Wu-liang-show* 無量壽 — Great Mercy and Sympathy, *Ta-tze ta-pei* 大慈大悲 (1).

Of all these, however, the most popular name is Amitabha, *O-mi-t'o-fuh* 阿彌陀佛.

Devout Buddhists repeat constantly this name, and believe they acquire thereby great merit, especially if uttered with unflinching faith in this most revered divinity. If a man has no faith, his exercices will be all fruitless (2). They believe also that their good deeds will be rewarded one day in the Western Paradise, *Si-t'ien* 西天.

4°. *Images of Amitabha.*

Amitabha is represented seated or standing on a lotus-throne (3). He has short, curly hair, and long-lobed ears. He bears the *urna* on the forehead. As the guide of souls to the Western Paradise, he has abnormally long arms, and is accompanied by one of his faithful worshippers, standing on the open calyx of a lotus. When

(1) Eitel. Sanscrit-Chinese Dictionary. p. 6 (Titles given to Amitabha).

(2) The name Amitabha is repeated incessantly, and the beads counted in connexion with the repetition, until the sound becomes wearisome. Regarding this kind of worship, every person should first of all excite in himself a believing heart. Beal. Buddhism in China. p. 129 (Amitabha). — Johnston. Buddhist China. p. 99, 109.

(3) The *Lotus* is a symbol of self-creation. Every Buddha and Bodhisattva is supported by a lotus-flower to indicate his divine birth. In the hand of Padmapani, the lotus denotes creative power. Getty. The Gods of Northern Buddhism. p. 172.

a worshipper of Amitabha dies, it is said that *Kwan-yin* 觀音 takes the soul, and places it in the heart of a lotus. It is then wafted to the Sacred Lake in the Pure Land, and on awaking, finds itself enjoying the bliss of Paradise (1).

5º. *The Sukhavati, or Western Paradise, Si-t'ien* 西天.

Primitive Buddhism knew only the heaven of Maitreya, *Mi-leh-fuh* 彌勒佛. It was for the enjoyment of this happy land that *Hsüen-tsang* 玄奘 (A.D. 602-664), and other devout Buddhists of his day, prayed on their death-beds (2). The Western Paradise, *Si-t'ien* 西天, is an invention of later days, and arose at the time when the worship of Amitabha spread among Northern Buddhists. The Chinese had never been able to understand the Hindu doctrine of Nirvana (3). Their great teachers and philosophers were ancestor-worshippers, and as such highly disapproved of the idea of annihilation after death. Nirvana was, therefore, abandoned, and the Western Paradise set up in its stead. This invention is due principally to the *Tsing-t'u* 淨土, or "Pure Land School" (4), founded by *Hwei-yuen* 慧元, in the fourth century of the Christian era.

This wonderful paradise is located in distant space far to the West (5). Those who reach it will henceforth escape all subsequent births. There is no fear of becoming a hungry ghost (*Preta*), or an animal by transmigration, for such modes of life are unknown there. It is composed of gold, silver, lapis-lazuli, beryl, ruby and cornelian (6).

(1) Johnston. Buddhist China. p. 109 (Lotus symbolism in the Mahayana School).

(2) See Monier Williams. Buddhism. p. 183 (Maitreya's heaven).

(3) Getty. The Gods of Northern Buddhism. p. 38.

(4) The "Pure Land", or Amidist School teaches salvation through faith in Amitabha, and holds out the promise of a future life of unalloyed happiness in the Western Paradise, where Amitabha reigns in unending glory. Johnston. Buddhist China. p. 92.

(5) The supposed western position of this fanciful world has no reference to mundane geography. Johnston. Buddhist China. p. 97.

(6) See Edkins. Chinese Buddhism. p. 233.—Beal. A Catena of Buddhist Scriptures from the Chinese. p. 379 (The Western Paradise).

There are all kinds of beautiful flowers, which the inhabitants pluck, and offer to the thousands of Buddhas who visit them from other worlds. Birds of gay plumage sing day and night the praises of Buddha, the Law and the Brotherhood. Fountains bubble up on all sides. In the middle of the lakes are lotus flowers, large as a chariot wheel, blue, yellow, red and white, each reflecting brilliant hues of its own colour, and possessed of the most perfect and delightful fragrance. In fine, it is a place of splendour, beauty and pleasure, a blissful land, whence sorrow, grief and pain are banished for ever.

Amitabha, *O-mi-t'ō-fuh* 阿彌陀佛, rules over this paradise, and admits thereto all those who trust in his abounding power and pity, and who faithfully repeat his holy name (1). Chinese commentators of the Amitabha Sutra, *O-mi-t'ō-king* 阿彌陀經, assert that no amount of virtue will ensure rebirth in this happy land if unaccompanied by invocations of Amitabha (2). The Sutra itself says that the man, who, with steadfast faith, calls upon this name for a week, or even for a single day, may face death with perfect serenity, assured he will reach the blessed region beyond (3). The journey to the Pure Land is often represented by more or less crude woodcuts, which show boat-loads of Amitabha's worshippers sailing over the bitter sea of human sorrow, under the guidance of *Kwan-yin* 觀音. Those reborn in this blissful land do not always enjoy immediately the joys of their heavenly home. Those who have left their families, become disciples of Buddha, and devoted their lives to every kind of religious merit, instantly enjoy the happiness of this heaven; others, though reborn there, are excluded for some time, nay for long kalpas, from the happy vision of Amitabha. During

(1) Edkins. Chinese Buddhism. p. 208, 233.—Johnston. Buddhist China. p. 98.—Beal. Buddhism in China. p. 129.

(2) Johnston. Buddhist China. p. 99 (Rebirth in Amitabha's paradise).

(3) Amitabha, attended by a host of celestial Bodhisats, will assuredly appear before the dying man's eyes, and will carry him away to a joyful rebirth in the Pure Land, where sorrow and sighing are no more. Johnston. Buddhist China. p. 99.

Fig. 18



Amitabha, le Bouddha qui guide les humains vers le Paradis de l'Ouest.

Amitaba, the Buddha who leads mortals to the Western Paradise.

their period of expiation, they lie imprisoned within the closed calyx of a lotus flower (1).

Amitabha is attended in the Western Paradise by the two Bodhisattvas Avalokitesvara, the Chinese *Kwan-yin* 觀音, Goddess of Mercy; and Mahastama, the emblem of might and power (2). Both act as guides and protectors of men, in their perilous journey over the ocean of life and death.

It is to the above happy land that the greater part of modern Buddhists aspire. A small minority still hold that it is not the last stage in the endless chain of rebirths, but rather a preparatory step towards Nirvana, the final goal of genuine Buddhism. This opinion is nowadays less and less maintained, and will soon vanish beneath the growing popular belief in Amitabha's paradise (3).

6º. *Efficacy of the name of Amitabha.*

The powerful name of Amitabha is the mysterious sword, which overcomes all doctrine opposed to that of the Western Paradise; it is the antidote, whereby all fear of Hades is banished from the mind; it is the brilliant light which dispels the darkness of the understanding; it is the merciful craft, whereby mortals are wafted across the ocean of misery and suffering, and borne to the happy land of the West.

The name of Amitabha is the assured means of ending the fearful series of rebirths; the shield which protects all worshippers from any further death; the mystic power, which enables to lay up merit, and practise the highest perfection.

(1) Johnston. Buddhist China. p. 107. This temporary exclusion from the happy vision of Amitabha is strangely similar to that of the catholic purgatory, and may possibly have been borrowed from Persian or Syrian Christianity.

(2) See on these two Buddhist divinities. Chinese Superstitions. Vol. VI. p. 17. notes 3 and 4.

(3) As a matter of fact, we find that a large proportion of the great monasteries now existing in China are perfectly tolerant of the Pure Land teachings. Johnston. Buddhist China. p. 93.

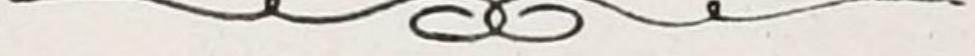
Amitabha is the heavenly dew, which soothes the hearts of mortals and wins them over to truth; the invocation: "Hail to Amitabha, the Ever-compassionate Lord", *Nan-wu O-mi-t'ō-fuh*, is the magic passport which opens to all sinners the portals of heaven.

Worshippers of Amitabha, *O-mi-t'ō-fuh* 阿彌陀佛, keep a faithful record of the number of invocations of his name, and fancy they will thus lay up immense merit for the world beyond (1). This false idea is generally one of the greatest obstacles to their conversion to Christianity. They fear they will lose these immense treasures piled up during their whole past life.

The birthday of Amitabha is celebrated by Buddhists on the 17th day of the eleventh month (2).

(1) Johnston. Buddhist China. p. 109 (Recording Amitabha's name).

(2) See Chinese Superstitions. Vol. V. p. 610.



ARTICLE IV.

THE HEALING BUDDHA.

Baishajyaguru, Yoh-shi-fuh 藥師佛 (1).

This Buddhist Aesculapius and Supreme Physician is deemed to have lived in a previous kalpa. When he was a Bodhisattva, he is said to have uttered twelve great wishes for the benefit of living beings, including the removal of various bodily and mental calamities from those who are afflicted with them, and the lengthening of their life (2). He received his healing power from Guatama, and is said to dispense spiritual medicine, when properly worshipped. It is even believed that an efficacious cure may be accomplished by merely touching his image. These images are worshipped almost as fetishes, and cure by sympathetic magic (3).

The suppliant, after bowing and praying devoutly, rubs his finger over the eye, ear, knee, or other part of the image corresponding to the patient's own affected spot, and then carrying back this hallowed touch, applies the finger to the suffering part of his own body. This constant friction is rather detrimental to the features of the divine physician (4).

Baishajyaguru Buddha is venerated not only in Tibet and Manchuria, but also in China and Japan, and is in all places a

(1) *Yoh-shi-fuh* 藥師佛. The "Healing Teacher", or "Supreme Medical Tathagata". A disciple of Sakyamuni, from whom he is said to have received his healing power. In one of his previous forms of existence, he was Vimalagarba. Eitel. Sanscrit-Chinese Dictionary. p. 22. — Getty. The Gods of Northern Buddhism. p. 23.

(2) He is worshipped as a deity, who removes suffering and lengthens life, and is in fact the symbol of these ideas. Edkins. Chinese Buddhism. p. 235.

(3) Getty. The Gods of Northern Buddhism. p. 32. — Waddell. The Buddhism of Tibet. p. 353.

(4) Waddell. The Buddhism of Tibet. p. 354.

most popular divinity (1). In China, his Sanscrit name *Baishajyaguru* is rendered by *Yoh-shi-fuh* 藥師佛, that is the “Healing Teacher” or “Medical Buddha”.

This Buddha rules over a world somewhere to the East in endless space. There intervene between his world and ours, kingdoms of Buddhas to the number of ten times the sands of the Ganges. This fanciful world is composed of lapis-lazuli, its walls and palaces of the seven precious stones and metals, its streets of gold, thus resembling to no small extent the blissful paradise of Amitabha (2).

He has two leading Bodhisattvas, who assist him in removing all suffering. One is called *Yoh-tsang* 藥藏, the “Treasury of Remedies”, and the other *Yoh-wang* 藥王, the “King of Medicinal Herbs”. These two assistants are also known by the names of the “Far-shining light of the Sun”, *Jeh-kwang pien-chao* 日光遍照, and the “All-pervading light of the Moon”, *Yueh-kwang pien-chao* 月光遍照 (3).

In large Buddhist temples, a side-chapel is erected in honour of this “Healing Buddha”, and his two Bodhisattva attendants.

In China and Japan, he is generally represented in bronze, but in paintings the colour must be blue. In several places, he is found in a Triad with Amitabha and Guatama. There is also a group of eight medical Tathagatas, who are believed to have created all medicinal plants. *Yoh-shi-fuh* 藥師佛 is the most popular of the group (4).

His birthday is celebrated on the 28th day of the fourth month (5).

(1) Getty. The Gods of Northern Buddhism. p. 23.—Edkins. Chinese Buddhism. p. 235.

(2) Edkins. Chinese Buddhism. p. 235.—Chinese Superstitions. Vol. VI. p. 108 (The Western Paradise).

(3) Getty. The Gods of Northern Buddhism. p. 23.—Edkins. Chinese Buddhism p. 235.

(4) Getty. The Gods of Northern Buddhism. p. 24.

(5) See Chinese Superstitions. Vol. V. p. 583. Fourth month, 28th day.

ARTICLE V.

MAHASTAMA BUDDHA.

Ta-shi-chi 大勢至 (1).

Mahastama, or *Mahasthanaprapta*, rendered into Chinese by “he who has obtained great strength”, *Ta-shi-chi* 大勢至, is a Dhyani-Bodhisattva, but does not belong to either the group of five or of eight Bodhisattvas, as found in some places. He is mentioned in the “Lotus Sutra of the Good Law”, *Cheng-fah lien-hwa-king* 正法連花經, and is believed to be a deified form of *Maudgalyayana*, the right-hand disciple of Sakyamuni. Famous for his magic powers, he is said to have transported an artist to the *Tuchita* heavens, to get a view of Buddha, and make a statue of him. He also went to Hades, and released his mother, who was suffering there as a *Preta*, or hungry ghost (2).

In China and Japan, he is frequently found in a Triad at the right of Amitabha, with Avalokitesvara on the left (3).

In the monastery of “Boundless Happiness”, *Kwang-fuh-sze* 廣福寺, in *Shang-hai* 上海, the visitor may see in the Great Hall, along the North wall, the image of Dipamkara, *Jan-teng* 燃燈 (4), and of six Bodhisattvas (5): Avalokitesvara (*Kwan-yin* 觀音), Samantabhadra (*P'u-hsien* 普賢), *Mahastama* (*Shi-chi* 勢至), Manjusri (*Wen-shu* 文殊), Sariputra (*Sheh-li-fuh* 舍利佛), and *Maudgalyayana* (*Muh-lien* 目連).

(1) *Ta-shi-chi* 大勢至. “He who has obtained great strength”. Eitel, Grünwedel and Schott identify him with *Maudgalyayana*. Eitel. Sanscrit-Chinese Dictionary. p. 67. — Grünwedel. Buddhist Art. p. 205. — Chinese Superstitions. Vol. VI. p. 17. note 4.

(2) Eitel. Sanscrit-Chinese Dictionary. p. 65.

(3) Edkins. Chinese Buddhism. p. 209, 234, 262. They are styled together the “Three Sages of the West”, *Si-fang san-sheng* 西方三聖.

(4) See on Dipamkara. Chinese Superstitions. Vol. VI. p. 89.

(5) Edkins. Chinese Buddhism. p. 241 (Arrangement of idols in the Great Hall).

The birthday of Mahastama is celebrated on the 13th day of the seventh month (1).

(1) See Chinese Superstitions. Vol. V. p. 594.



ARTICLE VI.

VAIROCANA, BUDDHA SUPREME AND ETERNAL.

P'i-lu-fuh 毗盧佛 (1).

Dhyani-Buddhas are the outcome of Buddhist mysticism and contemplation. They are pure abstractions, ethereal representations of the transitory earthly Buddhas, fictitious beings invented by the *Mahayana* and *Yoga Schools* (2) of later Buddhism.

Every Buddha, who appears on earth in a human form, exists also in an ideal state, or ethereal representation of himself in the formless worlds of abstract thought. As there are five chief human Buddhas in the present kalpa: Kracucanda, Kanaka-muni, Kasyapa, Guatama, and the future Buddha Maitreya, so there are also five corresponding *Dhyani-Buddhas*, or Buddhas of Meditation, namely Vairocana, Akshobhya, Ratnasambhava, Amitabha, and Amogasiddha. Each of these *Dhyani-Buddhas* produces by a process of evolution a kind of emanation from himself, called a *Dhyani-Bodhisattva*, who acts as the practical head and guardian of the Buddhist community, between the interval of death of each human Buddha, and the advent of his successor. Hence there are five *Dhyani-Bodhisattvas*: Samantabhadra, Vajrapani, Ratnapani, Padmapani

(1) *P'i-lu-fuh* 毗盧佛. Literally, the “Illuminator, he who enlightens all” (Eitel); the “Omnipresent” (Beal); the “Omniscient”, the “Supreme and Eternal Buddha” (Getty). In Japan, he is called the “Great Buddha”. Originally worshipped as the first of the Five *Dhyani-Buddhas*, with Samantabhadra as his *Dhyani-Bodhisattva*, and later on as “Adi-Buddha” (the Primordial Buddha), and “Nirvana Buddha”. Eitel. Sanscrit-Chinese Dictionary. p. 160. — Beal. A Catena of Buddhist Scriptures from the Chinese. p. 124. — Getty. The Gods of Northern Buddhism. p. 29 and 32 (Vairocana).

(2) The *Yoga* system was introduced into China in A.D. 720, and was carried to Japan in the early part of the 9th century. Getty. The Gods of Northern Buddhism. p. 29.

(Avalokitesvara, or the Chinese *Kwan-yin* 觀音), the lotus-handed, and Visvapani (1).

An important addition (2) to the above doctrine of the *Mahayana School* took place in Northern Buddhism about the 10th century of our era. The theory of a Supreme Being, conceived of as a universal essence of pantheistic nature, was introduced. This Being was called *Adi-Buddha*, or the Primordial Buddha, and was declared to be the source and originator of all things (3), and the evolver of the Dhyani-Buddhas, or Buddhas of Contemplation, while they again were supposed to evolve their corresponding Dhyani-Bodhisattvas (4).

Vairocana, *P'i-lu-fuh*毗盧佛, is thus the first of the Dhyani-Buddhas (5), evolved through the abstract meditation of mystic Buddhism. He is, therefore, like Amitabha, *O-mi-t'o-fuh*阿彌陀佛, a thoroughly fictitious being, having no reality beyond the extravagant fancy of Buddhist mysticism. Later on, he was confounded with *Adi-Buddha* (6), and worshipped as the Supreme and

(1) Monier Williams. Buddhism. p. 203 (Dhyani-Buddhas and Dhyani-Bodhisattvas).—Getty. The Gods of Northern Buddhism (Dhyani-Buddhas. p. 26. Dhyani-Bodhisattvas. p. 43).—Chinese Superstitions. Vol. VI. p. 20-21.

(2) This addition was an adaptation of Buddhism to Brahmanism, and *Adi-Buddha* was invented to serve as a counterpart to the One Universal Spirit Brahma, the one eternally existing spiritual Essence, from which all existing things are mere emanations. Monier Williams. Buddhism. p. 204.

(3) Not in the Christian sense of Creator, for Northern and Southern Buddhists hold that the world is eternal, and that its only Creator is the force of its own acts. Monier Williams. Buddhism. p. 205.

(4) The group of Five Dhyani-Buddhas was evolved by the *Adi-Buddha*. Each of these Dhyani-Buddhas received from him both their existence, and the virtue of producing a Dhyani-Bodhisattva. Getty. The Gods of Northern Buddhism. p. 26.

(5) *Vairocana* was originally worshipped as the first of the Five Dhyani-Buddhas of the actual universe, and is best known under that form. Getty. The Gods of Northern Buddhism. p. 29.

(6) The *Adi-Buddha* is placed above the other 5 Dhyani-Buddhas, as their spiritual father and creator. To this rank was promoted the first and central one of the metaphysical Buddhas, namely *Vairocana*, the "Omnipresent". Waddell. The Buddhism of Tibet. p. 347.



毘盧佛

Pi-lou-fou.

Pra-lu-fuh.

Vairocana, Buddha Supreme and Eternal.

Autumnal Equinox with Eclipses

Eternal Being, but of a pantheistic nature, omnipresent, and manifesting Itself in various forms of existence (1).

The *Tantra School*, founded by *Asangha*, embodied the above theory, and gave to each Buddha a triple form of existence. In other words it considered Buddha from a triple view-point:— 1^o As having entered Nirvana. In this state, Buddha is deemed to have an invisible, immaterial, immortal body, and is called “*Vairocana Buddha*”. He corresponds to the *Dhyani-Buddhas* of the *Mahayana School*. The Chinese call this state the “*Body of Absolute Purity*”, *Ts'ing-tsing fah-shen* 清淨法身 (2). 2^o As existing in an ideal state in the formless worlds of abstract thought. Viewed in this state of existence, Buddha is said to exist in reflex, and is called “*Lochana Buddha*”. Chinese Buddhist writers call this state the “*Body of Absolute Completeness*”, *Yuen-man-pao-shen* 圓滿報身. It corresponds to the *Dhyani-Bodhisattvas*. 3^o As having lived on earth in a human form. In this state, Buddha, after innumerable transformations, is deemed to have lived here below in a visible and mortal body. Viewed in this form of existence, he is called “*Manuchi Buddha*” (3). Chinese Buddhists call this state the “*Transformed Body*”, *Hwa-shen* 化身.

With reference to the above doctrine, *Vairocana* is the *Nirvana Buddha*, or Buddha considered as having entered Nirvana, while *Lochana* considers him as existing in reflex in the worlds of formless

(1) This one essence is the basis of all phenomena, which are evanescent and unreal. As a mirror reflects all images, so this essence embraces all phenomena, and all things exist in it, and by it. Beal. A Catena of Buddhist Scriptures from the Chinese. p. 125.

(2) In analogy with the three forms of existence ascribed to Buddhas, Chinese Buddhists add three attributes: absolute purity, absolute completeness, and endless number Eitel. Sanscrit-Chinese Dictionary. p. 149.

(3) *Manuchi Buddha*. That is a human Buddha of the present age. A general term, designating human beings, or divine beings assuming human form. Waddell. The Buddhism of Tibet. p. 131. — Eitel. Sanscrit-Chinese Dictionary. p. 73.

thought. These three forms of existence are well known in Nepal, Tibet and China, and are generally described as

The Nirvana Buddha
The Dhyani Buddha
The Manuchi, or Human Buddha (1).

Taoists, *Tao-shi* 道士, borrowed this god from Buddhism, and set him up in their temples. They consider him as the disciple of the Supreme Teacher of the Eastern Heavens, *Tung-t'ien kiao-chu* 東天教主 (2). This latter was a tutelary genius of the Shang dynasty, *Shang-ch'ao* 商朝 (B.C. 1766-1122), but being defeated by *Chun-t'i* 準提 (3), *P'i-lu-fuh* 毗盧佛 abandoned him, and accompanied *Chun-t'i* 準提 to the Western Paradise, where he subsequently became a Buddha.

In Nepal and Tibet, statues of *Vairocana*, either as Adi-Buddha, or Dhyani Buddha are extremely rare, but in Japan, he is frequently found both in statues and paintings (4). In China, he is represented seated on a lotus-throne, and wearing the five-leaved crown of a Bodhisattva. The hands are joined in mystic pose of deepest meditation. He has the *urna*, or sign of foreknowledge on the forehead, and the lobes of the ears are enormously long.

At *Jü-kao* 如臯, in North *Kiangsu* 江蘇, the principal hall of the *Ting-hwei* monastery, *Ting-hwei-sze* 定慧寺, is dedicated to *P'i-lu-fuh* 毗盧佛. In Nanking, one of the largest temples of

(1) Eitel. Sanscrit-Chinese Dictionary. p. 149 (*Trikaya*, or threefold embodiment of all Buddhas).

(2) See the title of "Sovereign Teacher of the Western Heavens" given to Amitabha. Chinese Superstitions. Vol. VI. p. 110.

(3) *Chun-t'i* 準提. The Bodhisattva *Maritchi*, the Hindu Goddess of Light. Among Chinese, she is represented with 8 arms, two of which are holding aloft emblems of the sun and moon. Eitel. Sanscrit-Chinese Dictionary. p. 75.

(4) In Japan, *Vairocana* is considered as the sun, the centre of a system around which revolve his emanations, the 4 Dhyani-Buddhas as planets. All things are absorbed into him, even souls after death. Getty. The Gods of Northern Buddhism. p. 30 and 32.

Fig. 20

圓滿報身盧舍那佛

婆盧吉帝室佛羅楞駁婆



Lochana. En chinois "Lou-ché-na" reflet de l'essence idéale de Bouddha.

Lochana. In Chinese "Lu-sheh-na" reflex of the ideal essence of Buddha.

the city is erected in honour of *P'i-lu-fuh* 比盧佛 (1). A beautiful statue of Bodhidharma, *Tah-mo* 達摩, the 28th Indian and 1st Chinese patriarch, is found on one of the altars.

In Tantra Triads, *P'i-lu-fuh* 比盧佛 is found together with Sakyamuni and Amitabha (2).

Lochana, *Lu-sheh-na* 盧舍那, the reflex, or ideal representation of the universal essence of Buddha, is represented in China in a sedent posture, with the right foot apparent. He has a halo or nimbus around the head, short curly locks, and long-lobed ears. The arms are fully extended, and the hands directed downwards, with the palms to the front in an attitude of charity. The illustration here annexed is taken from a Buddhist manual of prayers, entitled the “Dharani of Great Mercy”, or *Kwan-yin, Ta-pei-chow* 大悲咒 (3), kindly lent to the Author by one of the priests.

Chinese Buddhist monks worship Lochana, *Lu-sheh-na* 盧舍那, and recite various prayers in his honour. His name is transliterated by them as follows: *P'o-lu-kih-ti sheh-fuh* 婆盧吉帝室佛.

In book style, he is generally called the “Lochana Buddha, and Body of Absolute Completeness”, *Yuen-man-pao-shen Lu-sheh-na-fuh* 圓滿報身盧舍那佛 (4).

(1) Variétés Sinologiques. n° 23 (Nankin. Aperçu historique et géographique). p 47 and 94. “Pi-lou-se est actuellement la pagode la plus considérable de la ville”.

(2) See Chinese Superstitions. Vol. VI. p. 18 (A Tantra Triad).

(3) *Ta-pei* 大悲. Literally “Great Mercy”, a title given to *Kwan-yin* 觀音. *Chow* 咒. A charm or spell, but here a litany recited by Buddhist priests. Williams. Dictionary of the Chinese Language.

(4) In Sanscrit *Sambhoga-kaya*. Eitel. Sanscrit-Chinese Dictionary. p. 149.

ARTICLE VII.

THE TWELVE DIVINE BUDDHIST TEACHERS.

Shih-eul ta-t'ien-shi 十二大天師 (1).

In the large monastery of “Fixed Wisdom”, *Ting-hwei-sze* 定慧寺, at *Jü-kao* 如臯, in North *Kiangsu* 江蘇, along the two outer walls are found the 18 Lohans (2), *Lo-han* 羅漢, 9 on each side. In the centre of the principal hall is the statue of *Vairocana*, *P'i-lu-fuh* 毗盧佛, attended by two genii. Further to the front is *Maitreya*, *Mi-leh-fuh*彌勒佛, accompanied by the Pearly Emperor, *Yuh-hwang ta-ti* 玉皇大帝, and *Brahma*, *Fan-wang* 梵王 (3).

Some three or four yards higher up in niches, and borne on clouds, are 12 other statues, representing the twelve divine Buddhist teachers, *Shih-eul ta-t'ien-shi* 十二大天師. Beneath each statue is a wooden plank bearing the name of the personage represented. As it was impossible to examine them closely, or apply a ladder against the wall without injuring the mouldings, the monks were requested to supply some information with reference to these distinguished Worthies. At last, one of the most intelligent among

(1) *T'ien-shi* 天師. Literally “heavenly or divine teachers”. Among them, *Manjusri*, *Samantabhadra* and *Maitreya* are well-known Bodhisattvas, but the others seem to be attributes of *Manjusri*. Why the number 12 has been chosen, remains a mystery. Possibly, it may have been adopted in imitation of the Twelve Apostles?

(2) *Lohans* or *Arhats*. The Buddhist equivalent of Taoist hermits. According to Hindu legends they are 16, but the Chinese added 2, making them thus 18. Hackmann. Buddhism as a Religion. p. 212. — Getty. The Gods of Northern Buddhism. p. 156. — Watters. The 18 Lohan of Chinese Buddhist temples. — Chinese Superstitions. Vol. V. p. 528, 608.

(3) *Fan-wang* 梵王. King *Fan*, or *Brahma*, adopted by Buddhism, but placed in an inferior position to *Sakyamuni*. Eitel. Sanscrit-Chinese Dictionary. p. 26.

Fig. 21



Les 12 ta tien che de la pagode Ting-hoei-se.

The 12 great celestial Worthies of the Pagoda Ting-hwei-sze.

Manjusri, Wen-shu 文殊, Buddha of Transcendent Wisdom.

Fig. 22



Samantabhadra, *P'u-hsien* 普賢, Buddha of Universal Kindness.

them discovered a book, which contained the names of the whole group. These names are the following:—

1°. <i>Wen-shu yen-k'ung</i> (1)	文殊眼空 Manjusri.
2°. <i>P'u-hsien sin-li</i> (2)	普賢心離 Samantabhadra.
3°. <i>P'u-yen fah-kiai</i>	普眼法界.
4°. <i>Kin-kang-tsang k'i-sze</i>	金剛藏起息.
5°. <i>Mi-leh shen-chi</i> (3)	彌勒身智 Maitreya.
6°. <i>Ts'ing-tsing-hwei shwoh-fah</i>	清靜慧說法.
7°. <i>Wei-teh san-kwan</i>	威德三觀.
8°. <i>Pien-yin wu-kwan</i>	辯音五觀.
9°. <i>Tsing-yeh ch'u-ngo</i>	淨業除我.
10°. <i>P'u-kioh tseh-fah</i>	普覺擇法.
11°. <i>Yuen-kioh k'oh-ki</i>	圓覺尅期.
12°. <i>Shen-show kien-sheh</i>	善首兼攝.

Permission was granted for two painters to remain a few days in the monastery, and make exact copies of these 12 divine teachers, whose statues adorn one of the finest temples of Central China. In the annexed illustrations, the reader will find these 12 Worthies in the order stated above. Each one wears the five-leaved crown of a Bodhisattva, and is seated on a lotus-throne, while beneath is a fabulous monster (4).

(1) See on *Manjusri*, the "Buddha of Transcendent Wisdom". Chinese Superstitions. Vol. V. p. 579-580.—Vol. VI. p. 19. note 3; p. 126.

(2) See on *Samantabhadra*. Chinese Superstitions. Vol. V. p. 527. note 4; p. 573. note 3.—Vol. VI. p. 19. note 4; p. 128.

(3) See on *Maitreya*. Chinese Superstitions. Vol. VI. p. 103-105 (Maitreya, the Coming Buddha).

(4) Two represent dragons, one a tiger, the others being nondescript.

MANJUSRI, BUDDHA OF TRANSCENDENT WISDOM.

Wen-shu 文殊 (1).

Manjusri, or *Manjugosha*, the Buddhist Apollo, is the God of Transcendent or deified Wisdom. When the time came for his manifestation, Sakyamuni, *Shih-kiah-fuh* 釋迦佛, caused a golden ray to burst from his forehead, and thus was born the Prince of Buddhist Sages, Arya Manjusri. He was thus without father or mother, and free from the pollution of the common world. In some Sutras, he is referred to as being mortal. Thus, a legend relates that he introduced Buddhism into Nepal, about 250 years after the death of Sakyamuni; also that he found a lake of that country filled with aquatic monsters, and slew them all with his sword (2). His name is mentioned by *Fah-hsien* 法顯 (A.D. 400), and *Hsüen-tsang* 玄奘 (A.D. 630) saw at *Mathura* a stupa containing some of his relics (3). References are also made to him in the “Lotus of the Good Law”, *Cheng-fah lien-hwa-king* 正法蓮花經, in connexion with Sakyamuni, *Shih-kiah-fuh* 釋迦佛. Manjusri is a *Dhyani-Bodhisattva*, but belongs to the group of eight Bodhisattvas, found in Northern Buddhist temples on either side of an important divinity. He is thus a fanciful and mystic creation of the *Mahayana* and *Yoga Schools* (4).

(1) *Manjusri*. The “sweet-voiced” (Waddell); “wisdom deified”, the “god of wisdom”, the “Buddha of Transcendent Wisdom” (Monier Williams, Getty). Born from a ray that burst from Buddha’s forehead. His duty is to turn the “Wheel of the Law”, for the salvation of the Chinese. He is generally represented with a sword and book, and seated on a lion. *Manjusri* is a *Dhyani-Bodhisattva* of the *Mahayana School*, but belongs to the group of 8 Bodhisattvas. Waddell. The Buddhism of Tibet. p. 355. — Monier Williams. Buddhism. p. 201. — Getty. The Gods of Northern Buddhism. p. 97. — Hackmann. Buddhism as a Religion. p. 211. — Eitel. Sanscrit-Chinese Dictionary. p. 71. — Chinese Superstitions. Vol. VI. p. 19. note 3.

(2) Getty. The Gods of Northern Buddhism. p. 97.

(3) Eitel. Sanscrit-Chinese Dictionary. p. 72 (Manjusri).

(4) “A purely metaphysical creation”. Waddell. The Buddhism of Tibet. p. 355. — “A mythical Buddha”. Monier Williams. Buddhism. p. 202. — Getty. The Gods of Northern Buddhism. p. 97. — Eitel. Sanscrit-Chinese Dictionary. p. 72.

Fig. 23



P'u-yen fah-kiai 普眼法界.

Fig. 24



Kin-kang-tsang k'i-sze 金剛藏起息.

The chief function of Manjusri is the dispelling of ignorance. He presides over the Law, and inspires with his divine intelligence those who actively propagate Buddhism in the world. With his bright sword of transcendent wisdom, he cuts all knotty points of the Law, and solves the most difficult problems (1). He generally carries in his left hand the *Praja-paramita*, or Book of Transcendent Wisdom (2), placed upon an open lotus-flower. In some places, instead of the lotus-flower, he bears a small sceptre, or *Jü-i* 如意 (3), special symbol of Buddhism. He is looked upon by certain sects as the patron of architecture and astrology.

Most Northern Buddhist countries have their own special Manjusri (4). In China, he is said to have manifested himself principally at *Wu-t'ai-shan* 五臺山 (5), in the province of *Shansi* 山西, where he is extremely popular, and worshipped both by the Mongols and the Chinese. According to tradition, Sakyamuni informed Manjusri it was his duty to turn the “Wheel of the Law” for the salvation of the Chinese.

His most common titles are “Great Wisdom”, *Ta-chi* 大智 (Mahamati), “Prince”, *T'ai-tze* 太子 (Kumara-raja), and “Religious King with one thousand arms”, *Ts'ien-pi kiao-wang* 千臂教王 (6).

Manjusri is usually represented sitting on a lotus-throne, with the five-leaved crown of a Bodhisattva on the head. He may

(1) Waddell. The Buddhism of Tibet. p. 355 (Manjusri). — Getty. The Gods of Northern Buddhism. p. 97.

(2) *Praja-paramita*. It contains little of historical matter; all is speculation, a profusion of abstractions and extravagance. Waddell. The Buddhism of Tibet. p. 161.

(3) See on the *Jü-i* 如意 as a symbol of Buddhism. Chinese Superstitions. Vol. VI. p. 48. note 2.

(4) Waddell. The Buddhism of Tibet. p. 356 (Manjusri).

(5) Legend relates that the 5 peaks were of 5 different colours, that a flower grew on each of its own especial colour, and that a different-shaped pagoda was on the summit of each peak. Getty. The Gods of Northern Buddhism. p. 96.

(6) Eitel. Sanscrit-Chinese Dictionary. p. 72 (Titles given to Manjusri).

sometimes have a small image of Akshobhya in the crown (1). When represented in bronze, he rides on a lion (2). When painted, he must be yellow. He bears the *urna*, or sign of spiritual insight, on the forehead, and carries in the left hand either the “Book of Transcendental Wisdom” (*Praja-paramita*), a blue lotus (*Utpala*), or a *Jü-i* 如意 (3).

In China and Japan, Manjusri is generally worshipped in a Triad with Sakyamuni and Samantabhadra, and sometimes with Avalokitesvara and the same Samantabhadra. He is represented in both countries seated on a lion and holding the sword of wisdom (4).

Chinese Buddhists honour his birthday on the fourth day of the 4th month (5).

SAMANTABHADRA, BUDDHA OF UNIVERSAL KINDNESS.

P'u-hsien 普賢 (6).

Samantabhadra, *P'u-hsien* 普賢, or “Buddha of Universal Kindness”, is the first Dhyani-Bodhisattva, the spiritual son of

(1) The *Mahayana School* made Manjusri the personification of wisdom, but the *Yoga School* placed him among the Dhyani-Bodhisattvas, calling him the spiritual son of Akshobhya, and identifying him with Vajrapani. Eitel. Sanscrit-Chinese Dictionary. p. 72.—Getty. The Gods of Northern Buddhism. p. 97.

(2) The lion symbolises boldness, bravery, and a fresh, eager, and advancing spirit. Edkins. Chinese Buddhism. p. 385.

(3) See Illustration n° 21. Chinese Superstitions. Vol. VI. p. 126.

(4) Getty. The Gods of Northern Buddhism. p. 99. — Chinese Superstitions. Vol. VI. p. 19-20.

(5) Edkins. Chinese Buddhism. p. 208.—Chinese Superstitions. Vol. V. p. 579-580.

(6) *Samantabhadra*. A fabulous Bodhisattva, invented by the *Tantra School*, which claims him as the founder of the system, and hence he may be considered as the “divinity of religious ecstasy”. He is represented seated on an elephant, and many *Dharanis* are ascribed to him. He is worshipped at *O-mi-shan* 峨眉山, in *Szechw'an* 四川. Edkins. Chinese Buddhism. p. 139.—Hackmann. Buddhism as a Religion. p. 237.—Waddell. Buddhism in Tibet. p. 358.—Eitel. Sanscrit-Chinese Dictionary. p. 116.—Getty. The Gods of Northern Buddhism. p. 46.

Fig 25



Maitreya, the Future Buddha.

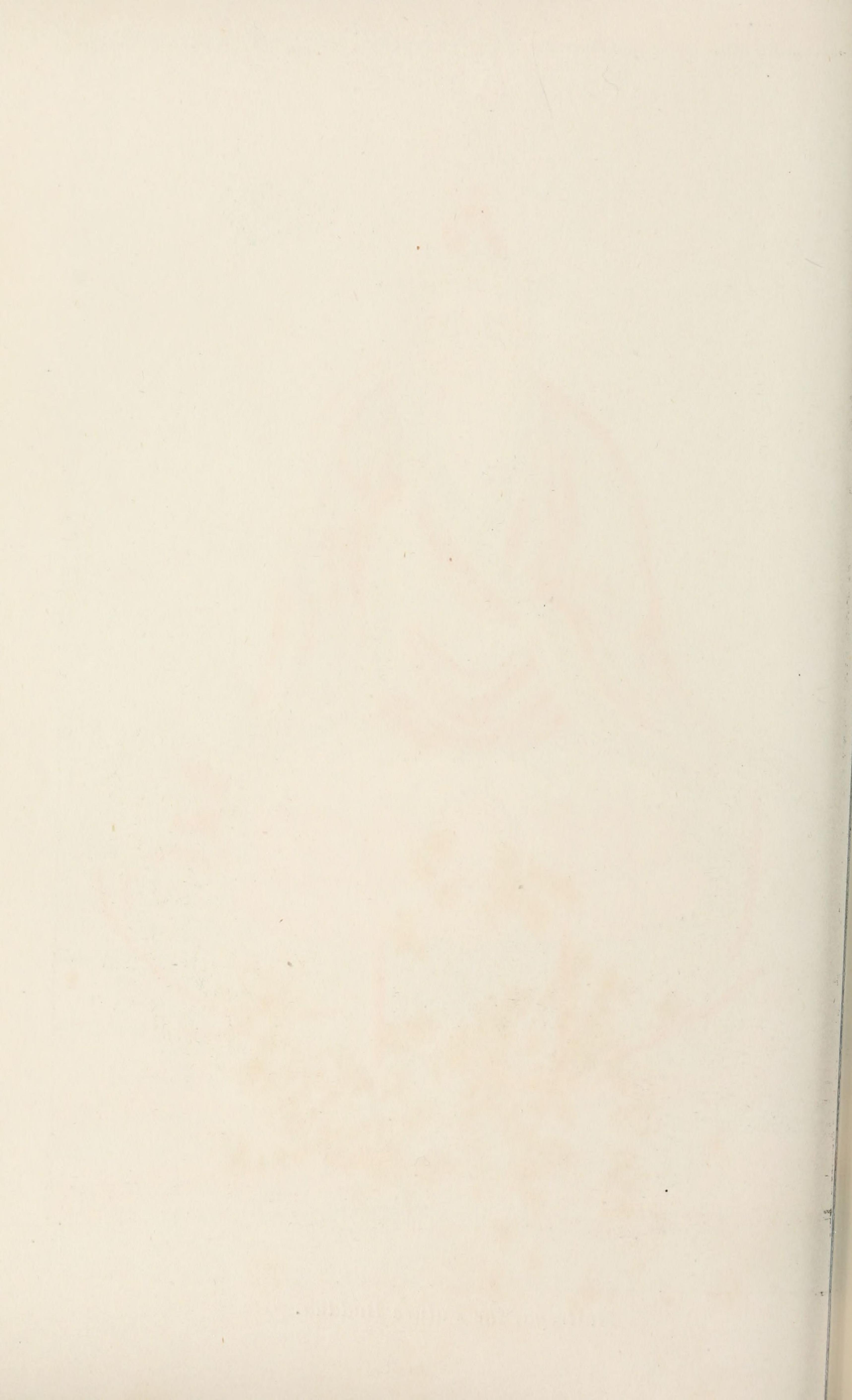


Fig. 26

清靜慧說法



Ts'ing-tsing-hwei shwoh-fah 清 靜 慧 說 法.

Vairocana, in the Mahayana group of 5, and is also found in that of 8 Bodhisattvas. In this latter, he occupies the seventh place, being ranked before Manjusri (1). He was very popular among ancient Northern Buddhists, but his influence waned when the two great Tibetan sects, the “Red and Yellow Caps”, set up Vajrahara (the thunderbolt-bearer) as Adi-Buddha, or the Primordial Buddha (2).

Samantabhadra is one of the 4 great Buddhas of the *Tantra School*. This school looks upon him as the god of religious ecstasy, and claims him as the founder of the *Yoga* system. He is the special patron of those who study the *Saddharma-pundarika*, or “Lotus of the Good Law”, the standard classic of the “Lotus School”.

This Buddha is represented with the five-leaved crown of a Bodhisattva on the head. He holds a scroll in the left hand, and in bronze statues is usually seated on an elephant (3). In China, he sits on a lotus-throne, the hands in *Vitarka*, or argument pose. He is seldom represented alone, but is found in Triads with Sakyamuni and Manjusri, and also with Avalokitesvara and Manjusri (4).

Samantabhadra is principally worshipped at *O-mei-shan* 峨眉山, in *Szechwan* 四川 (5). In one of the monasteries, there is a fine bronze image of the god, seated on a sacred elephant, and many *Dharanis* (charms and mystic formulas possessing magic power) are ascribed to him.

(1) Getty. *The Gods of Northern Buddhism*. p. 46 (Samantabhadra).

(2) This theory of a supreme Being, but of a Pantheistic nature, originated in the 10th century of the Christian era, and was borrowed from Brahmanism. Monier Williams. *Buddhism*. p. 204.

(3) The elephant indicates a weighty dignity, care, caution, and gentleness. Edkins. *Chinese Buddhism*. p. 385 (*Buddhist Symbolism*).—Waddell. *The Buddhism of Tibet*. p. 358.—Hackmann. *Buddhism as a Religion*. p. 211.

(4) Getty. *The Gods of Northern Buddhism*. p. 46. — Chinese Superstitions. Vol. VI. p. 19-20.

(5) Edkins. *Chinese Buddhism*. p. 139. — Getty. *The Gods of Northern Buddhism*. p. 46. — Chinese Superstitions. Vol. V. p. 527, 573. note 3; Vol. VI. p. 19. note 4.

Chinese Buddhists honour his birthday on the 21st day of the second month (1).

VAJRAPANI, THE THUNDERBOLT-HANDED.

Sze-kin-kang 四 金 剌.

Vajrapani is the second Dhyani-Bodhisattva, the spiritual reflex evolved from the Dhyani-Buddha Akshobhya (2). He is also the ferocious emanation of *Vajrahara* (3), and personifies force and might. He is thus the product of the Mahayana and Tantra schools. Grünwedel identifies him with *Indra*, the Hindu god of rain (4), and Buddhists are said to pray to him when the watery element is needed or too abundant.

Vajrapani is represented in early Buddhist legends as having been present at the birth of Sakyamuni, *Shih-kiah-fuh* 釋迦佛; also as assisting at his flight from the palace, and finally when Buddha entered *Parinirvana*. *Hsüen-tsang* 玄奘 mentions his worship in India in the 7th century (5). He is a popular object of veneration in Northern Buddhist countries, where he is held to be a powerful subduer of evil spirits.

Vajrapani is seldom seen in his mild form. In his Tantra form, he is a fierce and awe-inspiring figure, wielding a *Vajra* (6)

(1) See Chinese Superstitions. Vol. V. p. 573. Second month, 21st day.

(2) Getty. The Gods of Northern Buddhism. p. 48. — Waddell. The Buddhism of Tibet. p. 357. — Eitel. Sanscrit-Chinese Dictionary. p. 159.

(3) *Vajrahara*. A kind of supreme Buddha, identified in Tibet with *Adi-Buddha* (the Primordial Buddha). He acts through *Vajrasattva*, better known as *Vajrapani*. Getty. The Gods of Northern Buddhism. p. 3.

(4) Grünwedel. Buddhist Art. p. 90. — Getty. The Gods of Northern Buddhism. p. 48.

(5) Waddell. The Buddhism of Tibet. p. 356.

(6) *Vajra*. Literally “diamond”, but generally translated “thunderbolt”. Claimed by some to be of Western origin, and an adaptation of the thunderbolt held by Jupiter. Buddha wrested it from the Hindu God *Indra*. It is the special symbol of Akshobhya, and of *Vajrapani*. Getty. The Gods of Northern Buddhism. p. 180.

Fig. 27

威德三觀



Wei-teh san-kwan 威德三觀.

Fig. 28

辯音五觀



Pien-yin wu-kwan 辯音五觀.

淨業除我



Tsing-yeh ch'u-ngo 淨業除我.

in his uplifted right hand, while the left holds a bell, or other implement according to his varying titles. When painted, he should be of a dark-blue colour.

This Dhyani-Bodhisattva formed an early Triad with Avalokitesvara and Manjusri (1). Magic prayers of great efficacy against demons are ascribed to him (2).

APPENDIX.

Yoga and Tantra Schools.

1º. *The Yoga School.* — The Yoga system (3) arose about A.D. 500, or even later. The first Yoga School was founded by Asangha (4), a native of Peshawar. He is said to have been transported to the *Tuchita* heavens, where he received the principles of the system from *Maitreya* himself. Tibetan Northern Buddhists hold they are due to *Samantabhadra*, the Buddha of religious ecstasy, while Japanese sects attribute them to *Vairocana*. In A.D. 720, Vajrabodhi introduced the Yoga system into China, where Amogavajra continued to propagate it, and make it known throughout the whole country. Towards the end of the 8th century, it was carried to Japan (5).

(1) Monier Williams. Buddhism. p. 196 (Second Buddhist Triad, introduced by the Mahayana School).

(2) Eitel. Sanscrit-Chinese Dictionary. p. 159 (Vajrapani).

(3) *Yoga.* Abstract meditation, consisting in mental fixity, neither thought nor annihilation of thought; religious ecstasy; mystic union of the individual with the Universal Spirit, a Pantheistic cult, which superseded the early system of Buddhist salvation through good works, and the performance of moral duties. Eitel. Sanscrit-Chinese Dictionary. p. 174. — Getty. The Gods of Northern Buddhism. p. 29. — Waddell. The Buddhism of Tibet. p. 13 and 138.

(4) *Asangha.* Born at Gandhara (Peshawar), in the early part of the 5th century or even later (Eitel says he lived about A.D. 400, but Grünwedel places him A.D. 550). He lived mostly in Oude, and followed the Mahayana School. Eitel. Sanscrit-Chinese Dictionary. p. 14.

(5) Getty. The Gods of Northern Buddhism. p. 29 (Vairocana).

Yoga was grafted on the theistic Mahayana doctrine of a Supreme Being, a universal, impersonal Spirit, with which the whole world was really identified, and into which all beings were finally absorbed. This Pantheistic cult was imported into Buddhism, and Yoga was invented as a method of obtaining the mystic union of the individual with the Universal Spirit. Yoga may thus be called "contemplative Mahayana", religious ecstasy, mystic union in which the individual is absorbed in the unfathomable depths of the divinity (1). In this state of abstraction, the body becomes ethereal (2), enjoys the power of flying through the air, and performing other wondrous feats (3). This innovation superseded the early system of Buddhist salvation through good works, and the performance of moral duties.

2°. *The Tantra School.* — The Yoga system contained within itself the germs of Tantrism. Tantrism began at the end of the 6th, and in the early part of the 7th century of our era. Influenced by Sivaism, it developed demoniacal Buddhas. Wild and terrible forms were given to the gods, often even monstrous, according to the supposed moods of each divinity. Demons were held to people all parts of the Universe, and afflict man with disease and misfortune. To counteract these evil influences, and render those malignant spirits subject to man's will, witchcraft, magic and exorcisms were developed beyond all bounds. Tantrism gave also female energies

(1) Waddell. The Buddhism of Tibet. p. 13, 128, 141.—Monier Williams. Buddhism. p. 226.—Getty. The Gods of Northern Buddhism. p. 30.

(2) Yoga holds that adepts may throw their gross bodies into a state of unconsciousness, and by a determined effort of will, project or force out the ethereal body through the pores of the skin, and make this phantasmal form visible in distant places. The Psychical Research Society once sent delegates to India, who inquired into this subject, and exposed the absurdity of the above alleged phenomenon. Monier Williams. Buddhism. p. 248 (Mystical Buddhism. Ethereal souls and gross bodies).

(3) Flying through the air and performing other extraordinary feats may be obtained through ecstatic meditation. These alleged miraculous powers are regarded as the attribute of every perfected saint or Arhat. Waddell. The Buddhism of Tibet. p. 128 and 141.

Fig. 30

普覺擇法



P'u-kih tseh-fah 普覺擇法.

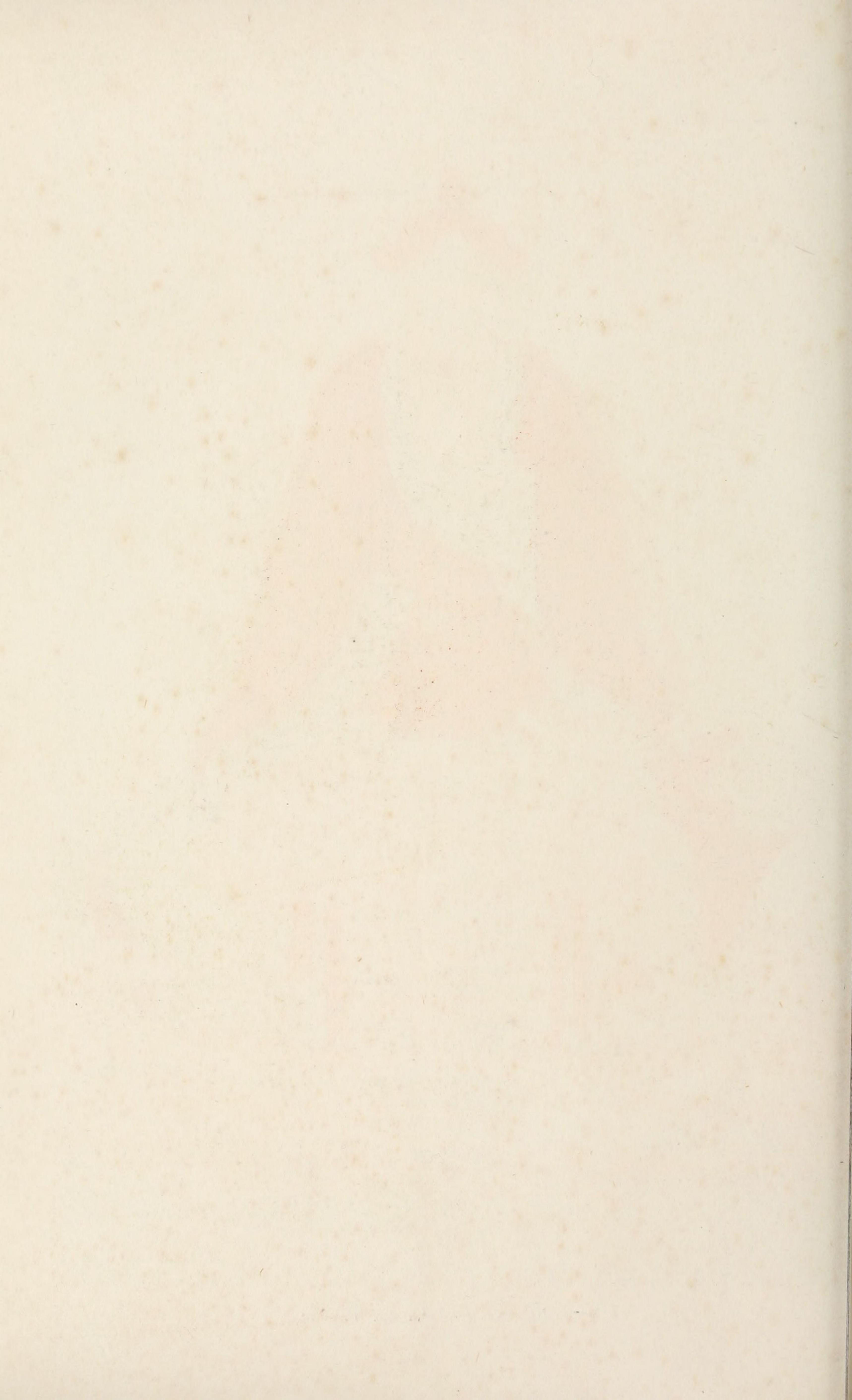


Fig. 31

圓覺劫期



Yuen-kioh k'oh-ki 圓覺劫期.

Fig. 32

善首兼攝



Shen-show kien-sheh 善首兼攝.

or consorts to the Celestial Bodhisattvas, as well as to most of the other gods. This was never adopted by the Chinese and Japanese in its crude and sensuous forms (1).

The Tantric cult developed organized worship, litanies, pompous ritual, offerings and sacrifices to its demoniacal gods and goddesses, for favours temporal and spiritual (2).

Tantra works comprise in the Buddhist Canon as many as 22 volumes, all filled with extravagant mysticism, sorcery, charms, hymns, and instructions for expelling demons (3).

(1) Waddell. The Buddhism of Tibet. p. 14 and 129 (Tantric Buddhism). The Tantric form of Buddhism was introduced into Tibet about A.D. 640. Tantra gods often have several heads, and always more than 2 arms. Getty. The Gods of Northern Buddhism. p. 176.

(2) Waddell. The Buddhism of Tibet. p. 143. Magic is largely employed to compel the gods into assisting their votaries.

(3) Waddell. The Buddhism of Tibet. p. 163 (The Buddhist Canon).



ARTICLE VIII.

AVALOKITESVARA, THE GODDESS OF MERCY.

Kwan-shi-yin 觀世音 (1).

PART I. THE LEGEND OF MIAO-SHEN 紗善 (2).

In the eleventh year of the epoch of the Golden Heaven, B.C. 2587, the great king known as *P'o-kiah* 婆伽, and surnamed *Lo-yuh* 羅玉, having defeated in war the neighbouring princes, ascended the throne at the age of twenty years, and ruled over the Western regions, *Si-yuh* 西域. His kingdom was called *Hsing-lin* 興林, and the style of his reign *Miao-chwang* 紗莊.

The kingdom of *Hsing-lin* 興林 was bounded on the West by the State of *T'ien-chuh* 天竺 (3), on the South by *T'ien-chen* 天

(1) *Kwan-shi-yin* 觀世音. Literally, “the looking down lord, the sovereign who looks down, and hears the sounds (prayers) of the world”. A Buddhist deity, symbolising “mercifulness and compassion”. At first an Indo-Tibetan divinity (Avalokitesvara), upon which a Chinese native god was afterwards grafted. In course of time, under what influence it is not known, the sex even changed. She is principally worshipped by Northern Buddhists, but is unknown in Siam, Burmah, and Ceylon. In some pictures representing her, she presents a child to mothers praying for offspring. She is in general the patroness of women, and those engaged in perilous callings. Edkins. Chinese Buddhism. p. 171. — Hackmann. Buddhism as a Religion. p. 210. — Eitel. Sanscrit-Chinese Dictionary. p. 18. — Monier Williams. Buddhism. p. 200. — Getty. The Gods of Northern Buddhism. p. 78.

(2) *Miao-shen* 紗善. A Chinese princess, who lived B.C. 2587, or according to others B.C. 696. She refused to marry, and preferred to lead a life of seclusion, and thus arrive at a state of Buddha. The legend of her life, composed in A.D. 1102, by the monk *P'u-ming*, is a religious fairy tale, based on Buddhist ideas and Taoist lore. It is not proved that *Kwan-yin* is a development of *Miao-shen*. Eitel. Sanscrit-Chinese Dictionary. p. 18. — Getty. The Gods of Northern Buddhism. p. 73 (The Legend of *Miao-shen*).

(3) *T'ien-chuh* 天竺. The common name of India in early Buddhist books. Williams. Dictionary of the Chinese Language.

Fig. 33

苗莊王



Miao tchoang wang, père de Koang-ying pou-sah.

Miao Choang-wang, father of the Goddess Koang-yin.

眞, and on the North by *Sien-lo* 邇羅 (1). It was 3000 Chinese miles in length, and had for Prime Minister *Chao-chen* 趙震, while the Generalissimo was *Ch'u-lieh* 楮杰. The queen *Pao-teh* 寶德, family name *Peh-ya* 伯牙, and the king *Miao-chwang* 紗莊 (2) were both approaching the age of fifty, and so far had no male child to succeed them on the throne. This caused them much anguish of soul. *Peh-ya* 伯牙 suggested to the king that the God of the Sacred Mountain of the West, *Hwa-shan* 華山 (3), was most powerful, and should he invoke him, and repent of all misdeeds and bloodshed in previous wars, the God would unfailingly grant him a male child.

The king agreed to making a pilgrimage, and summoning forthwith his Prime Minister *Chao-chen* 趙震, he ordered him to dispatch to the temple of the Sacred Mountain of the West, *Hwa-shan* 華山, the two Presidents of the Board of Rites, *Sih-heng-nan* 悉恒喃, and *Chi-tu* 支都, and there assemble fifty Buddhist and as many Taoist priests, *Tao-shi* 道士, who would supplicate the God for seven days and seven nights, from the 13th to the 19th of the second month. The seven days over, the king and queen would proceed personally to the shrine, and there offer incense to the local God (4).

The two high officials were to bear as sacrificial offerings: ten pieces of best *Ch'engtu* 成都 silk, fifty pounds of first quality incense, five boxes of Korean paper, four *Lingchi* 令支 whole hogs, eight pairs of *T'aihwo* 太和 hens, ten *Kiukiang* 九江 fishes, a

(1) *Sien-lo* 邇羅. The kingdom of Siam. The word is an imitation of the native sound “*Sayam*”, meaning a brown colour, and alluding to the special hue of the people. Williams. Dictionary of the Chinese Language.

(2) *Miao-chwang* 紗莊. Is the style of reign, not the king's name. It is usual, however, to designate Oriental rulers by their style of reign.

(3) *Hwa-shan* 華山. One of the Five Sacred Mountains of China. It lies in *Shensi* 陝西, to the South-East of *Si-ngan-fu* 西安府. Williams. Dictionary of the Chinese Language.

(4) Offering incense to the gods is the principal act of worship in China, as it was in Pagan Rome. Thousands of martyrs refused to perform this idolatrous act. See Chinese Superstitions. Vol. V. p. 540. note 1.

large quantity of marine plants, fragrant herbs, and an abundant supply of cakes. *Sih Heng-nan* 悉恒喃 carried out these orders, and set off for the temple. Buddhist and Taoist priests, *Tao-shi* 道士, cleaned up the Great Hall, and convoking all the members of the monastery, had the royal edict read in their presence. During seven days and seven nights, the great bells, drums, and various musical instruments mingled their notes with the unceasing prayers of the monks (1). On the appointed day, the king, queen, and all the court grandees arrived at the temple, and offered sacrifice to the God of the Sacred Mountain.

When the ceremonies were over, the Buddhist and Taoist priests fell on their knees and saluted the king, who thanked them for all the trouble they had taken on his behalf. The God who presided over the Sacred Mountain of the West, *Hwa-shan* 華山, was well aware that king *Miao-chwang* 紗莊 would have no male child, in punishment for the massacres committed in the many wars which he waged during three long years.

On the other hand, the Buddhist and Taoist priests, *Tao-shi* 道士, poured out their most earnest supplications before the God (2), and stated that the king having come personally to offer sacrifice, his prayers could not be rejected. Hereupon the God dispatched “Thousand-mile-eye”, *Ts'ien-li-yen* 千里眼, and “Favourable-wind-ear”, *Shun-fung-eul* 順風耳 (3); and begged

(1) Buddhist worship consists in the chanting of their *Sutras*, the reciting of prayers and bowings, accompanied with music, drums and cymbals. A skull-shaped block, called a wooden fish, *Muh-yü* 木魚, is also used to beat time when chanting. See Chinese Superstitions. Vol. V. p. 554. note 3.

(2) Buddhist gods are nowadays accommodated in Taoist temples, while Taoist immortals and genii occupy a prominent place on Buddhist altars. The mutual borrowings of the two religions have produced the most curious medley of gods and goddesses that the student of religion has ever encountered. Chinese Superstitions. Vol. III. Preface. p. 1; Vol. VI. p. 2-3.

(3) “*Thousand-mile-eye*” and “*Favourable-wind-ear*” are two genii, who attend on the “Queen of Heaven”, a sailor-goddess much worshipped in Southern China. Chinese Superstitions. Vol. V. p. 574. note 3. Second month, 29th day.—Doolittle. Social Life of the Chinese. Vol. I. p. 264.

them investigate whether there was not some great personage ready to be reborn into a new existence?

Soon afterwards the two genii returned, and announced that in the village of *Chi-shu-yuen* 祇樹園, amidst the *Tsiu-ling* 驪嶺 hills, in far away India, there lived a venerable man *Shi K'ing-chang* 施勤長, whose ancestors for three past generations observed faithfully all Buddhist abstinences. This model Buddhist had three boys born to him, named respectively: *Shi-wen* 施文, *Shi-tsin* 施晉, and *Shi-shen* 施善, all three strict observers of Buddhist laws, and youths of exemplary life.

At this time, the leader, *Wang-cheh* 王喆 by name, of a gang of brigands, and thirty of his followers, happened to be pursued and hard pressed by Indian soldiers (1). Sorely in need of food and shelter, he arrived at *Shi-wen*'s house, and begged him to give them something to eat. *Shi-wen* 施文 and his two brothers, knowing they were outlaws, refused to give them anything. Let them die of hunger, said the brothers, the peasants will thus be delivered from their depredations. Seeing that their request was not granted, the brigands held counsel, and resolved to plunder one of the rich families of the country, called *Tai* 戴. Hereupon, they burnt down the house, killed many inmates of the family without discrimination of sex or age, and carried off everything they could lay their hands on.

The local God, *T'u-ti* 土地 (2), reported forthwith to the Pearly Emperor, *Yuh-hwang* 玉皇 (3), stating that "the *Shi* 施

(1) This incident is deftly introduced by the Buddhist writer in order to account for the punishment of the three brothers in a subsequent existence.

(2) *T'u-ti-shen* 土地神, or *T'u-ti lao-yeh* 土地老爺, an agricultural divinity, the local God of the Soil. He acts here below as a spy and general reporter of events to the Supreme Taoist God, *Yuh-hwang* 玉皇. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. V. p. 570; Vol. VI. p. 29. note 3.

(3) The Pearly Emperor, *Yuh-hwang* 玉皇. The supreme God of the Taoist pantheon, corresponding to the Confucian *Shang-ti* 上帝, and the Buddhist *Fuh* 佛, or *Sakyamuni*. Edkins. Religion in China. p. 112. — Chinese Superstitions. Vol. VI. p. 12. note 1.

family had performed meritorious deeds for three generations, and that the brigands deserved absolutely no compassion; however, it should be admitted that the three brothers, by refusing them wherewith to appease their hunger, morally compelled them to pillage the *Tai* 戴 family, kill and rob on all sides, and exterminate even the heir of the house. Such conduct is tantamount to having committed the crime themselves. All three should, therefore, be seized, and imprisoned in Hades, and never again see the light of day" (1). The messengers added: "since your love of *Miao-chwang* 紗莊 inclines you to grant him a male child (2), why do you not beg the Pearly Emperor, *Yuh-hwang* 玉皇, to forgive the three brothers, and cause them to be reborn of queen *Peh-ya* 伯牙, in a subsequent phase of life. They would thus enjoy a new existence, and perform therein meritorious deeds". Hereupon, the God of the Sacred Mountain of the West, *Hwa-shan* 華山, summoned the Genius of the Wind, and handed him a petition to be presented to the Pearly Emperor, *Yuh-hwang* 玉皇.

The petition ran as follows: "king *Miao-chwang* 紗莊 (3) has offered a sacrifice to me, begging me grant him a male child, but as he caused the death of many persons in previous wars, he does not deserve obtaining a son who would succeed him on the throne. As the brothers of the *Shi* 施 family have offended you, by morally compelling the brigand *Wang-cheh* 王喆 to kill and rob, I beg you, in view of their past meritorious deeds, to forgive them, and grant them the means of expiating their fault in a future existence. Let all three, therefore, be reborn of queen *Peh-ya* 伯牙, but as children

(1) The Buddhist Hades (in Sanscrit, *Naraka*) is not eternal, but a temporary place of punishment, a phase of transmigration, till one is reborn in a future existence. See Chinese Superstitions. Vol. I. p. 152. note 2. — Hackmann. Buddhism as a Religion. p. 165. — Johnston. Buddhist China. p. 62. note 2.

(2) The above phrase is addressed to the God of the Sacred Mountain of the West, *Hwa-shan* 華山.

(3) *Miao-chwang* 紗莊. This is the style of reign, and not the ruler's personal name, as remarked above. Chinese Superstitions. Vol. VI. p. 135.

of the female sex (1). They would thus in a subsequent existence perform meritorious deeds, expiate their fault, and save many folks". The Pearly Emperor, *Yuh-hwang* 玉皇, received the petition with great pleasure, and forthwith ordered the God of the North Pole (2) to deliver the three brothers out of Hades, and conduct their souls to the palace of king *Miao-chwang* 紗莊, where in the course of three years they would be reborn of queen *Peh-ya* 伯牙, as children of the female sex.

The king, who ever expected the birth of a male child destined to succeed him on the throne, was informed one fine morning that the queen had given birth to a daughter, who was named *Miao-ts'ing* 紗清. A year afterwards, another daughter was born, and received the name of *Miao-yin* 紗音. In the course of the following year, the queen gave birth to a third daughter, thus crowning the fatal series (3). The king, almost beside himself, summoned his Prime Minister, *Chao-chen* 趙震, and said to him in doleful words.

"I am over fifty years of age, and so far have had no male children who may succeed me on the throne; the dynasty will thus become extinct. Of what avail have been all my wars and the battles in which I have been victorious?" *Chao-chen* 趙震 endeavoured to console him, saying: "heaven has bestowed upon you three daughters; all the powers of this world cannot alter this inexorable decree. When the young princesses shall attain marriageable

(1) This on account of their demerits in a previous existence. In his repeated births, Sakyamuni was born 10 times as a lion, 6 as an elephant, once as a hare, but never as a woman. Monier Williams. Buddhism. p. 112, 332.—Chinese Superstitions. Vol. III. p. 308. note 2.

(2) Stellar gods belong generally to the Taoist pantheon. See on this God of the North Pole. Chinese Superstitions. Vol. V. p. 582. Fourth month, 18th day; p. 609, Tenth month, 27th day; p. 616, Twelfth month, 29th day.

(3) The Buddhist doctrine of metempsychosis is here fully borne out. The three daughters represent the souls of three brothers rescued from Hades, but condemned to be reborn as girls for their demerits. See Chinese Superstitions. Vol. I. p. 137 (Re-incarnation of souls through birth).

age, we shall find worthy consorts for them, and you can choose one among these for successor. None would dare dispute the crown with the prince selected by your Majesty”.

The king named this third daughter *Miao-shen* 妙善, that is “Excellent and virtuous Princess”. She was distinguished for her rare virtues and her modesty, and observed from childhood all Buddhist observances (1). Her cheerful disposition endeared her to everybody.

One day, as the three princesses disported themselves in the royal park, *Miao-shen* 妙善 said in a serious tone to her two sisters: “riches and worldly glory are like a passing spring-shower, or the morning dew-drops; they last for a few moments, and then vanish for ever. Kings and rulers would fain enjoy for ages the honours which give them a privileged place among mortals, but illness brings them soon to the grave, and there all ends in dust (2). Where are nowadays those powerful monarchs, whose will the whole world obeyed? As for me, replied the princely damsel, I shall deem myself happy if I can spend my life in a solitary mountain-cave, and there attend to the pursuit of perfection. Should I reach eminent holiness, then wafted on the clouds of heaven, and passing in a moment from East to West (3), would I visit this forlorn world; I would also save my father and mother, the down-trodden and

(1) The intelligent reader will observe that this happened B.C. 2587 (a short time after the reign of *Hwang-ti* 黃帝), or according to others B.C. 696 (towards the close of the *Chow* 周 dynasty), when Buddhism did not yet exist. Sakyamuni was born in India B.C. 622 (though some place the date as late as 412), but the fantastic writer has no regard for historical truth. See Chinese Superstitions. Vol. VI. p. 51. note 2.

(2) This precocious maid of 19 Summers has already mastered the most abstruse principles of Buddhism, and gives a lecture on vainglory to her worldly sisters.

(3) This is one of the magic powers deemed to be conferred by *Yoga*, or that state of abstraction in which the individual is mystically united with the Universal Spirit, and the body becomes as it were ethereal. Chinese Superstitions. Vol. VI. p. 132 (The *Yoga System*).

suffering members of humanity, and lead them to the blissful regions of the West; in fine, I would convert all the wicked souls in Hades. Such is my life-dream, such my sole ambition here below" (1).

Scarcely had she uttered these words than a court lady arrived, and announced that the king had chosen two suitable consorts for his two eldest daughters, and that the nuptial ceremony was fixed for the next day. She had, therefore, to dress up in best style, and don her choice pearls; the king's orders were most explicit. The consort chosen for *Miao-ts'ing* 紗清 was a Hanlin graduate, called *Chao-kw'ei* 趙魁, and surnamed *Teh-tah* 得達. His father was a high court official of the reigning dynasty. The husband of *Miao-yin* 紗音 was a military officer, called *Ho-fung* 何鳳, and surnamed *Ch'ao-yang* 朝陽. He headed the list of all military graduates in the metropolitan examination. The wedding festival was celebrated with the greatest splendour, and prolonged during several days; at last each newly married pair moved into its own palace, and joy was unbounded. The next step was to find a worthy consort for the third daughter, *Miao-shen* 紗善. The king and queen wished to choose for her a man distinguished for his science and virtue, capable of governing the State, and making a worthy successor to the present aged ruler. Now, the king summoned *Miao-shen* 紗善 into his presence, exposed to her his scheme, and the hopes he built upon her complying with his wishes. — "It is with the greatest regret, replied the damsel, that I cannot comply with your paternal desires (2). My aim in life is of quite another

(1) The all-saving principle of Buddhism is the outcome of philosophical speculation, and belongs to a later phase of doctrine. It was introduced especially by the *Mahayana School*, and embodied in the *Bodhisattvas*, who all utter great vows to save mankind. Hackmann. Buddhism as a Religion. p. 52. — Johnston. Buddhist China. p. 274. note 2.

(2) This refusal of a girl to obey the wishes of her father is a most extraordinary thing in China, where parents are almost deified, and children spoiled by the doting love of father and mother. Dyer-Ball. Things Chinese. p. 278. — Williams. The Middle Kingdom. Vol. I. 513 (Filial Piety).

kind, so I hope you will not oppose my purpose". — "Speak out", said the king. — "I do not wish to get married, but desire to lead a life of seclusion, and thus become a Buddha (1). I promise you, I shall never prove an ungrateful daughter". — What the deuce of a girl, you are! replied the king angrily; you want to give a lesson to the sovereign of a State, and the ruler of countless millions! Did any one ever see a king's daughter enter a Buddhist monastery? a decent woman would never associate with such folks (2).

Give up all these notions about entering a Buddhist nunnery, and let them never again enter your head. Tell me plainly the kind of husband you would like (3). Must he be a Hanlin doctor, or a military officer of the highest grade? — "Mortals here below seek a royal crown, and aspire to the joys of the married state. As for me, I wish to be a Buddhist nun. Riches and glory have no charm for me; with regard to them, my heart is as cold as an extinct ember, and I feel impelled to be more and more detached from such vain things". — Upon hearing these words, the king rose up filled with indignation, and wished to banish her from his presence. The princess, feeling she could not resist the orders of her father, sought to attain her purpose indirectly. — "If you want me absolutely to enter the married state, said she, I am willing to do so, but the lord of my choice must be a physician". — "A physician, murmured the king, and is the kingdom so destitute of men of noble birth and

(1) *Buddha*. From the Sanscrit *Bodhi*, that is the "enlightened, the intelligent, the awakened". This state is attained when one has thrown off the bondage of sense perception, discerned the unreality of all phenomena, and finally annihilated all desire of personal existence. Eitel. Sanscrit-Chinese Dictionary. p. 27.

(2) Buddhist nunneries are not tolerated in various parts of China, while in others they are frequently suppressed. Officials and the people generally look on such establishments with much distrust. See Doolittle. Social Life of the Chinese. Vol. I. p. 253; Vol. II. p. 289.

(3) Marriage is the one end and aim set forth for a girl in China. In this, however, she is little consulted, but must obey the wishes of the family. The individual is nothing in China; it is the respective families that are taken into account. Dyer-Ball. Things Chinese. p. 419 (Marriage). —

rank, that you cannot find any other choice than a physician?" — "Listen a moment, replied *Miao-shen* 紗善, I wish to dispel all the evils of our poor suffering humanity: cold, heat, the passions of men, old age and infirmity (1); I wish to suppress class privileges, and place rich and poor on an equal footing; I want all property to be held in common, without discriminating between what is mine and what is thine (2). If you grant my wishes, I shall thus become a Buddha, a saviour of mankind; it is needless to request a soothsayer to fix the marriage day, I am ready for the ceremony at any moment".

These last words highly incensed the king: "deuce of a girl that you are! how dare you express such eccentric ideas in my presence? And forthwith summoning *Ho-t'ao* 何陶, the officer who on that day kept watch before the royal chambers, he said to him. "This damsel wishes to become a Buddhist nun, and thus bring dishonour on her family. Remove her from my presence, have her despoiled of her princely robes, and then shut her up in the queen's garden, where I hope she will die of cold; that would console in somewise my aching heart". — The princess fell on her knees, thanked her father, and proceeded to the queen's garden, where she commenced to lead a secluded life, chilled in the daytime by the cold blast, and reclining beneath the moonbeams throughout the night; happy, however, to have severed her shackles, exchanged

(1) The fundamental doctrine of Buddhism is here distinctly set forth. The great object of Buddhism is to rescue all living beings from misery. Life is misery, and is inseparably bound up with misery. The remedy proposed by *Sakyamuni* is the suppression of all desire for continuity of existence. This redemption is consummated in *Nirvana*, or the final extinction of self and of all personal existence. Monier Williams. Buddhism. p. 73, 99, 545, 551.—Edkins. Chinese Buddhism. p. 196.

(2) The Buddhist Brotherhood is an association of monks (not priests), offering equality of condition to high and low, rich and poor, and a haven of refuge to all oppressed by the miseries of life. All property was to be held in common. Monier Williams. Buddhism. p. 73 (Nature of the Buddhist Brotherhood).—Edkins. Chinese Buddhism. p. 36.

the cloister for the palace, and recovered freedom to tend henceforth to *Nirvana*, the goal of her ambition (1).

The queen, distressed at the sufferings of her daughter in a lonely garden, dispatched two maids of honour, *Kiao-hung* 嬌紅 and *Ts'ui-hung* 翠紅, to inquire about her. These two ladies, seeing that she persisted in her design, fell on their knees, and besought her to bow to the wishes of her royal father, saying: "no joys can be compared with those of the married state; you should, therefore, return to the palace, and enjoy all these worldly advantages. Your love of seclusion and austerity will deprive you of all that is pleasant in life. A royal princess of your rank should be clad in silk, and wear the choicest of pearls. You cannot lead an austere life and live on a coarse vegetarian diet (2); such conduct would disgrace both yourself and your family". — "Ah! how little you understand my preferences, replied the princess; the greatest favour the king can confer on me, is to confine me in this lonely garden; I prefer it to all the pleasures of the Court. I feel as if I had escaped from a blazing furnace, my happiness is unbounded, and I can henceforth tend to *Nirvana*, unimpeded by all worldly obstacles. The heavens are brighter when the storm is over, and on the return of Spring, Nature resumes her verdant garb. Enough of your silly prattle; please let me enjoy my life of seclusion". — The ladies, fearing to intrude any further, bowed to the princess, and withdrew. When they had left, *Miao-shen* 紗善 said smilingly to herself: "these wretched folks being now gone, my joy is immense; with the moon lighting up my lonely recess, am I not happy as the

(1) See on *Nirvana*, the final goal of Buddhism. Chinese Superstitions. Vol. VI. p. 143. note 1.

(2) Buddhists generally abstain from animal food in obedience to the precept: "kill not any living thing". By adopting a vegetarian diet, they hope to obtain favours from the gods, to be delivered from misfortune, and lay up meritorious acts, through which they may be reborn in a better condition in subsequent phases of existence. Chinese Superstitions. Vol. IV. p. 454 (Buddhist Abstinence).

dragon that disports in the watery depths (1), or the tiger that roams over the mountain wilds!" So saying, she placed a little incense in the burner (2), and thanked "heaven and earth" for her happiness. She was then but nineteen years of age.

The queen felt most sad, and the image of her beloved daughter and her painful condition ever haunted her mind. She, therefore, summoned the two court ladies, and inquired of them about the state of the princess. *Kiao-hung* 嬌紅 replied and said: "Miao-shen 紗善 is more obstinate than ever; her heart is steeled against the attractions of the world, and no argument will make her change her mind".

The king himself, so hopeful during the past few days, felt his heart overwhelmed with anguish, and determined to go accompanied by the queen, and endeavour to make the princess adopt a more sensible line of conduct. Both found *Miao-shen* 紗善 engaged in reciting her *Sutras*, and invoking Buddha's holy name (3). No sooner did she perceive her parents, than she hastened to come and meet them. The king then said to her: "my daughter, at our last meeting, I have been very displeased with your conduct, and so have confined you in this garden; since then, the queen and myself are filled with sadness; we come, therefore, to day to request you to return to the palace, and follow the state of life which becomes your rank". — The princess replied: "I have already expressed to you my desire of leading a life of seclusion, and my set purpose of not getting married (4). During the past few days, I have enjoyed

(1) See description of the Dragon, various kinds of Dragons, and worship of the Dragon. Chinese Superstitions. Vol. V. p. 680-687.

(2) Burning and offering incense to the gods is the principal act of Buddhist worship in China. See Chinese Superstitions. Vol. VI. p. 135. note 4.

(3) The great prayer of the true Buddhist is: "I go for refuge to Buddha, the Law, and the Order". This is deemed to be all-powerful. Monier Williams. Buddhism. p. 78.

(4) The true Buddhist renounces the world, and leads a celibate monastic life. However, lay-brothers, lay-sisters, and married householders are also admitted, but as appendages. These can accumulate merit by furnishing food and clothing to the monks, and helping them in various other ways. Monier Williams. Buddhism. p. 89.

the charms of my solitary recess ; I have prayed to Buddha, and kept all Buddhist observances, for the sole purpose of renouncing the world, and all worldly grandeur". — "Reflect seriously on your conduct, pursued the king, by renouncing all the advantages of your rank, you shall live a useless life ; be, therefore, sensible, and return with me to the palace, where I shall choose for you the best of husbands". *Miao-shen* 紗善 cast down her eyes, bowed respectfully, and kept a mournful silence.

The queen addressed her in turn, saying : "I have no male child (1), and only you three girls in the family ; the king and myself are advanced in years, and there is no hope of now having a son to succeed us on the throne ; return, therefore, to a better frame of mind, and give up your visionary ideas. If you continue in disobeying your father, he will get irritated, and you will find yourself in a critical situation, from which I cannot extricate you". Upon hearing these words, *Miao-shen* 紗善, amidst sobs and tears, cast herself on the ground, and said : "I refuse to marry ; I wish to lead a secluded life. Should one live even to a hundred years of age, and not acquire merit, all would be of little avail (2) ; a day must come when all hopes of salvation shall vanish, and then to whom can we fly for help ? I beg you most earnestly return to the palace, and banish all thoughts of me from your memory ; you have my two sisters, who will soothe your drooping years, so consider me as being no further a member of the family. If you persist in endeavouring to make me change my purpose, I swear before "heaven" that I would prefer dying a thousand times rather than return to the palace". Hereupon, her father, in prey to extreme

(1) This happened in punishment of demerits, for violating the first of the 10 precepts of the Buddhist law : "do not kill any living being". This extends even to animals. Monier Williams. Buddhism. p. 78 and 126. — Chinese Superstitions. Vol. IV. p. 445-450.

(2) Buddhism inculcates good works, not through any love of holiness or perfection, but in order to accumulate a stock of merit, and thus escape from the bugbear of repeated births. Metempsychosis is at the basis of all Buddhist philosophy and life. Monier Williams. Buddhism. p. 124.

anger, exclaimed: “a child that disobeys her father is unfilial, and lacks the most necessary of all virtues (1). I consider that all those who become Buddhist or Taoist priests, *Tao-shi* 道士, are lazy folks, miserable and starving wretches, the dregs of humanity, people seeking some kind of a livelihood (2); dear daughter, do not imitate such sorry knaves”. — “If that be true, replied *Miao-shen* 紗善, all the Buddhas, and those countless sages who have abandoned the world, do not deserve to be called human beings?” — The king turning towards the queen, said to her briskly: “That’s enough! let us return to the palace; it is useless to argue with this damsel, as she resists all our admonitions”. — When they had left, *Miao-shen* 紗善 sat down on a stone, and commenced to recite her *Sutras*.

A short time afterwards, two court ladies came to announce the visit of her sisters. *Miao-shen* 紗善 arose, and advanced to meet them. “It is a long time since we did not see you, said they upon meeting her; we have come to-day to take you back to the palace; your father and mother are heart-broken with grief, and it is time to put an end to their sorrow” (3). — “Our views, I fear, shall be ever divergent, replied *Miao-shen* 紗善; my mind is absolutely made up, and nothing on earth will shake my resolution. You shall both be the consolation and joy of our aged parents”. —

(1) Filial piety is the greatest of all virtues in the eyes of the Chinese, while disobedience is the greatest of all crimes. With regard to parents, it is most exacting, and generally carried to extremes unknown in the West. Dyer-Ball. *Things Chinese*. p. 278.

(2) Confucianists and others have frequently accused Buddhist monks of being lazy folks, and vagabonds; of renouncing their family and all natural ties, introducing a foreign cult, and being a danger for the State. The denunciations of *Fu-yih* 傅奕, in the time of the *T'ang* dynasty (7th century), resulted in a general persecution, in which thousands of monasteries were destroyed, and official families forbidden to consort with monks or nuns. Mc Gowan. *Imperial History of China*. p. 290. — Parker. *China and Religion*. p. 129. — Mayers. *Chinese Reader's Manual*. p. 44 (*Fu-yih*).

(3) All means are employed to overcome the obstinacy of the youthful princess, but despite renewed efforts she holds to her original purpose, and wishes to reach the state of Buddhahood.

“Sister, rejoined her elders, you must never think of withdrawing yourself from the tender affection of your parents, and the sincere love of your sisters” (1). — “Our views will never be in thorough conformity, I tell you over again; my only desire is to retire to some secluded mountain-spot, where I can lead a life of perfection, and tend to the state of Buddha. Enjoy the honours and pleasures of the Court; let each of us follow our own way of life, and so let the matter be ended”. The two sisters returned disconsolate, and *Miao-shen* 紗善 resumed the reciting of her *Sutras*.

The king and queen dispatched anew *Kiao-hung* 嬌紅 and *Ts'ui-hung* 翠紅, begging them make a last attempt to overcome the obstinacy of the princess. *Miao-shen* 紗善, pestered by their renewed assaults, cursed them, and told them with firmness not to annoy her any further with their silly prattle. “I have heard it said, added she, that there is the famous “Monastery of the White Sparrows”, *Peh-tsioh shen-sze* 白雀禪寺 (2), in the territory of *Jü-chow* 汝州; this is inhabited by five hundred Buddhist nuns, all intent on studying the true doctrine, and engaged in the practice of a perfect life. Go and beg the queen to obtain from the king permission to proceed there. Should you obtain for me this favour, I will reward you for your trouble later on” (3).

Miao-chwang 紗莊 summoned the two court ladies, and inquired of them the result of their endeavours. — “She is more obstinate than ever, replied they. She even requested us to go to the queen, and beg her obtain from your Majesty permission to enter the “Monastery of the White Sparrows”, which lies in the territory of *Jü Chow* 汝州. Five hundred Buddhist nuns live in this monastery, and she wishes to follow their rule of life”.

(1) See on filial piety, and it exacting duties in China. Chinese Superstitions. Vol. VI. p. 147. note 1.

(2) *Tsioh* 雀, a bird, but especially the sparrow. *Shen* 禪, fixed contemplation, *Dhyana*, a general term for Buddhist. *Sze* 寺, a monastery. Hence the “Monastery of the White Birds, or Sparrows”. Williams. Dictionary of the Chinese Language.

(3) When she will become a Buddha and saviour of men. See above. Chinese Superstitions. Vol. VI. p. 142. note 1.

The king sent forthwith severe orders to the abbess of the monastery to dissuade his daughter by all means from joining their community. He then commanded that *Miao-shen* 紗善 be brought into his presence. The lady *Hwai-ngan* 懷安 was ordered to carry out the wishes of the king. Proceeding to the garden where the princess was banished, she said to her: “your father thinks it difficult for you to follow your way of life in this garden, and realize there the sublime state of perfection, which you wish to attain; he desires, therefore, to see you, and have you conducted to the ‘Monastery of the White Sparrows’, as you have requested him (1).

Miao-shen 紗善, elated with joy, started in all haste for the palace. On meeting her father, she fell on her knees and said: “you have kindly granted me permission to enter the ‘Monastery of the White Sparrows’, *Peh-tsioh-sze* 白雀寺; I come, therefore, to thank you with all my heart, and bid you farewell before leaving the palace” (2).—You are most silly, my dear girl; your aged father can no longer bear to see you leading such a wretched life in this lonely garden, eating coarse food, and suffering from the cold, hence he summoned you into his presence, hoping you would give up for ever your ideas of leading a Buddhist life. It has never entered my mind to have you taken to the ‘Monastery of the White Sparrows!’”

“Dear father, I have always heard it said that a monarch keeps his word, if you fail to do so, how can you govern the State!”—“You silly girl, as you refuse to obey your father, go away to the monastery, and we will see how you fare there”.—“Excuse my apparent lack of filial piety, replied *Miao-shen* 紗善; I now bid you farewell, but when I have attained the state of Buddha, I shall return and

(1) This was unexpected news for the princess, who so far only met with stern opposition from her parents, sisters, ladies and officials of the Court.

(2) The reader can see hereby that the princess was not lacking in filial piety, but felt herself called to a higher ideal of life, and the hope of becoming a Buddha.

save my dear father and mother" (1). So saying, she fell on her knees, bowed profoundly to her father, and set out for the "Monastery of the White Sparrows (2)".

Her sisters, hearing of her departure, hurried in to meet her as she passed through the palace, and ordered all their servants to do their best to keep her at home. These begged her with tears not to abandon her father and mother, but *Miao-shen* 紗善 railed at them in fine fashion, and told them not to meddle with the business of other people. She then proceeded on her way. Further on, she was met by the officers, civil and military, of the palace. One of these, addressing her on behalf of the others, said: "we beg your Highness to allow us address you a few words before you leave us". — "Let us hear you, said *Miao-shen* 紗善". — "We, your faithful servants, have learned from our ancestors that filial piety is the foremost of virtues (3), and that devotion to one's parents is much better than the itinerating and dishonourable life of Buddhist nuns. At the risk of our lives, we beg to request you to return to the palace, and give up your ideas of leading a Buddhist life". — The princess replied: "nobody here below can escape the law of metempsychosis (4); each of us, therefore, must decide for himself. You, civil officers, be the pillars of the State; and you,

(1) She will accomplish this vow later on, after living nine years in *P'u-t'o* island, *P'u-t'o-shan* 普陀山, in the Chusan Archipelago. Hearing that her father was dangerously ill, she cut off the flesh of her own arm, and made it into a medicine, which restored him to health. Eitel. Three Lectures on Buddhism. p. 128.

(2) See Illustration n° 34, depicting her departure for the monastery.

(3) See on filial piety, and the extremes to which it is carried in China. Chinese Superstitions. Vol. VI. p. 147. note 1; p. 148. note 1.

(4) Metempsychosis is the bugbear of Buddhism, which borrowed the doctrine from Brahmanism. It holds that every individual is forced to pass through life again and again, until one has renounced all desire for a subsequent existence. Final escape is attained in *Nirvana*. Hackmann. Buddhism as a Religion. p. 10 and 15.—Monier Williams. Buddhism. p. 110 — Chinese Superstitions. Vol. I. p. 133 (Metempsychosis).



Koang-ying refuse de se marier et se met en route pour la pagode de l'oiseau blanc afin de se faire bonzesse.

Koang-ying refuses to marry and sets out for the monastery of the White Bird.

military men, protect your country ; as to renouncing the world, and entering a Buddhist monastery, each one has his own fancy. Stop here, I beg you, and don't trouble yourselves with accompanying me any further". Having spoken these words, she advanced with rapid steps, and set out for the monastery, despite the fatigue and dangers she might encounter on the way. The king's messenger had preceded her, and strict orders were sent to give her a cold reception.

The "Monastery of the White Sparrows", *Peh-tsioh-sze* 白雀寺, was built by *Hwang-ti* 皇帝 (B.C. 2697-2597); the five hundred Buddhist nuns, who then inhabited it, had for Superioreess the lady *I-yiu* 夷優, a native of the State of *T'u-lo* 土羅, and highly distinguished for her rare virtues. Upon receiving the king's orders, she summoned the choir-mistress, *Cheng Cheng-ch'ang* 鄭正常, and informed her that the third daughter of king *Miao-chwang* 紗莊⁽¹⁾, the princess *Miao-shen* 紗善, owing to some misunderstanding with her father, would soon arrive at the gate of the monastery ; she should meet her, and employ all means in her power to dissuade her from joining their community. Having given her orders, the Superioreess, accompanied by a novice, awaited the arrival of *Miao-shen* 紗善. On meeting her at the gate of the monastery, she bowed deeply towards her ; *Miao-shen* 紗善 returned the salute and said : "your humble servant has renounced the world, and has come to obey your orders ; there is no need of your troubling yourself with saluting me. I beg you to take me to the principal shrine of the monastery⁽²⁾, in order that I may worship Buddha". *I-yiu* 夷優

(1) *Miao-chwang* 紗莊. This is the style of reign, not the ruler's personal name. See Chinese Superstitions. Vol. VI. p. 135. note 2 ; p. 138. note 3.

(2) Every large Buddhist monastery has a temple or shrine (*Vihara*), where the images are set up ; a separate building for the monks, and a hall for preaching or exposing the doctrine. During instruction, all sit on mats in true Hindu fashion. In the courtyards are found a bell-tower, a lotus-pond, and a specimen of the Bo-tree (*Ficus religiosa*), under which Buddha sat when he was illuminated. Hackmann. Buddhism as a Religion. p. 108.

led her to the Great Hall, ordering at the same time to light the sticks of incense (1), ring the bells, and beat the great drum. Having worshipped Buddha, she proceeded to the Instruction Hall, and there bowed to her future teachers. The Superioreess then addressed her, saying: "your Highness is of royal blood, this lowly monastery and its straw-covered roof are not suited for your dignity; we, therefore, dare not receive you among us. Besides, we are poor, ignorant folks, belonging for the greater part to the class of common people, so we are unworthy of associating with a lady of your rank".—"Whosoever aims at a life of perfection should ignore all these social distinctions, replied *Miao-shen* 紗善; if you refuse to teach me the true doctrine, how can I become a Buddhist nun?"— You are not in earnest, it would seem (2), replied the Superioreess; because you are unwilling to obey the orders of your father *Miao-chwang* 紗莊 (3), you make pretence of becoming a Buddhist nun. Reflect seriously upon the step you are going to take. Born and brought up amidst the luxury and pleasure of a palace, how can you bear our poor and humble life, our coarse garments, our scanty fare, our cold and dreary rooms?—"Coarse diet purifies the affections of the heart, and poverty promotes cheerfulness of mind. Besides, if I am not mistaken, among the five hundred nuns who live in the monastery, there must be at least a few who belong to well-to-do families, and who have received a good education; you are not all recruited from the class of the common people. As I wish henceforth to become a member of your community, why endeavour to make me feel aversion for your way of life? If I judge rightly, you haven't entered the monastery in order to enjoy all that is comfortable and pleasant in life, or to spend your days amidst

(1) See on "Incense sticks and their usage in China". Chinese Superstitions. Vol. V. p. 533-540.

(2) This objection is made in order to test her purpose, and in obedience to the orders of her father, who would rather see her stay in the palace, and enter the married state, like her other two sisters.

(3) Title indicating the style of reign, and not the king's personal name. See Chinese Superstitions. Vol. VI. p. 135. note 2; p. 138. note 3.

Fig. 35



苗善

Suen Hou-tse vient aider Koang-ying et lui apporte la pêche de l'immortalité.

Sun Hu-tze comes to help Koang-ying and brings her the Peach of Immortality.

luxury and ease". — *I-yiu* 夷 優 replied, saying: "I don't deny that, but we have received the king's message, ordering us to persuade you to return to the palace, and if we do not succeed, perhaps our monastery may be burnt down, and this is why we cannot receive you". — "I now perceive, replied *Miao-shen* 紗 善, that you have not yet fully renounced the world, for whosoever has really left it, fears neither calamity nor death. After all, if the monastery is burnt down, we must put up with such misfortune". — "Your Highness is wrong, it is not reasonable that we should all suffer through your disobedience to your father". — "Though you should be my teachers, replied *Miao-shen* 紗 善, your arguments are rather weak. A true Buddhist should practise the five renunciations (1), and the six transcendent virtues (2); he must not act as worldly folks do; called to a state of perfection, he must even be ready to see his very hands cut off, in order to show his love for others. You have not yet made such a sacrifice, as I see you trembling and fearful at the very thought that your monastery might be burnt down". — Hereupon the choir-mistress interrupted, and said: "a proverb tells us that when a cow cannot calve, it should be killed and ripped open, and thus the calf may be secured". It is useless to argue with this damsel, she is too smart; let her experiment our life, and we shall see whether she is sincere or not. Her office shall be to do the cooking of the community, to heat the water for washing and cleaning; she should also render various petty services throughout the monastery, and if she does not acquit herself well of these duties, she shall be dismissed. Are you willing to perform these duties?"

(1) The five renunciations of Buddhism are: of wife, of children, of money and worldly goods, of life, and of craving for existence in future births. Monier Williams. Buddhism. p. 127.

(2) The six transcendent virtues (*Paramita*) leading to the further shore, and the happy goal of *Nirvana* are: — 1. Giving to all who ask, even the sacrificing of limbs or life for others; 2. Virtue or moral conduct; 3. Patience or tolerance; 4. Fortitude or energy; 5. Suppression of desire; 6. Transcendental wisdom. Monier Williams. Buddhism. p. 128.

Miao-shen 紗善 accepted all with the greatest pleasure. “Well, replied *Cheng Cheng-ch'ang* 鄭正常, since you are willing to do the cooking, come and beg Buddha to bless your work”. — *Miao-shen* 紗善 knelt down before the “Thus-come Buddha”, *Jü-lai-fuh* 如來佛 (1), and prayed as follows: “bountiful and merciful Buddha, grant to thy humble servant to persevere for ever in her good purpose. O Buddha! graciously hear the prayer of thy handmaid”.

Miao-shen 紗善 also promised to observe the rules of the monastery, and obey her superiors.

This generous sacrifice touched the heart of the Pearly Emperor, *Yuh-hwang* 玉皇 (2), who forthwith summoned the God of the North Pole, and gave him the following orders: “the third daughter of king *Miao-chwang* 紗莊 has renounced the world and its pleasures, in order to lead a life of perfection; to punish her disobedience, she has been banished by her father, and secluded in the “Monastery of the White Sparrows”, *Peh-tsioh-sze* 白雀寺. The princess has accepted with pleasure to perform all the menial services of the community; she should, therefore, be helped in her difficult task, otherwise none will in future follow her example, and practise the arduous duties of the religious life. Enjoin, therefore, upon the Three Rulers, *San-kwan* 三官 (3), the gods who preside over the Five Sacred Mountains, *Wu-yoh* 五嶽, the eight ministers of the Heavenly Dragon, the tutelary gods of the monastery, *Kia-lan*

(1) The “Thus-come-Buddha”, *Jü-lai-fuh* 如來佛. Transliteration of the Sanscrit *Tatha-gata*, explained by “thus come”, that is, endowed with perfect knowledge and high intelligence, he comes and manifests himself. An appellation of Sakyamuni. Edkins. Chinese Buddhism. p. 6.—Eitel. Sanscrit-Chinese Dictionary. p. 141.—Chinese Superstitions. Vol. I. p. 71. note 2.

(2) The Pearly Emperor, *Yuh-hwang* 玉皇. The chief god of the Taoist pantheon. He corresponds to the Confucian *Shang-ti* 上帝, and the Buddhist *Fuh* 佛, or Sakyamuni. Though the legend of *Miao-shen* 紗善 is Buddhist, Taoist gods, doctrine and lore are frequently introduced. See Chinese Superstitions. Vol. VI. p. 134. note 2.

(3) See on the “Three Rulers”, *San-kwan* 三官. Chinese Superstitions. Vol. VI. p. 22-34.

伽藍 (1), and the local God of the Soil, *T'u-ti lao-yeh* 土地老爺 (2), to lend her assistance. Bid the sea-dragon open a fountain of water beside her kitchen ; bid the tiger fetch her firewood from the forest, and the birds of the air collect grain for the nuns ; bid the heavenly genii, *Shen-sien* 神僊, to help her in her work, in order that she may enjoy peace, and serve Buddha in all perfection. Let these orders be punctually carried out". The God of the North Pole proclaimed forthwith the orders of his Supreme Lord, and all the heavenly genii tendered their services to the virtuous princess.

The Superioreess, *I-yiu* 夷優, observing that the gods and genii assisted her novice in the performance of her duties, summoned the choir-mistress, and requested her advice. "We have enjoined upon the princess to perform the most menial services in the monastery, in order to disgust her with our way of life, but since she commenced to perform her duties, the genii of the eight heavenly grottoes have descended to our earth, and brought her all kinds of fruit ; the tutelary gods of the monastery, *Kia-lan* 伽藍, sweep her kitchen ; the tiger brings her firewood from the forest ; the birds of the air gather all kinds of fruit for her ; every evening, at sunset, the monastery bell tolls of itself, as if struck by some invisible hand ; in fine, her life is such a tissue of marvellous and wondrous facts, that I beg you to proceed to the king's palace, and request him to take back his daughter". *Cheng Cheng-ch'ang* 鄭正常 set out on her errand, and informed his Majesty of the strange happenings, which took place in the monastery. The king promised to send the next day a strong escort, and have the princess brought back. He then summoned *Hwuh Pih-lih* 忽必力, the commanding officer for the day, and ordered him to start at the head of five

(1) *Kia-lan* 伽藍, tutelary gods. These comprise some of the higher Chinese divinities, such as the God of War, *Kwan-ti* 關帝, and even others who are not genuinely Buddhistic, as Confucius, the God of Literature, and the so-called "kitchen-god", who is found in every Buddhist monastery. Hackmann. Buddhism in China. p. 214.

(2) See on the "God of the Soil". Chinese Superstitions. Vol. VI. p. 137. note 2.

thousand armed men, infantry and cavalry, for the city of *Lung-shuhsien* 龍樹縣. Here, he was to surround the “Monastery of the White Sparrows”, *Peh-tsioh-sze* 白雀寺, and set it on fire with all its inmates (1). Early the next day, the army set out for the appointed place; on arriving, the commanding officer surrounded the monastery, and prepared to set it on fire. Meanwhile the poor inmates, in prey to terror and dismay, supplicated “heaven and earth”, *T'ien-ti* 天地 (2), and addressing themselves to *Miao-shen* 紗善, exclaimed: “it is you who have drawn down upon us this terrible disaster!” — *Miao-shen* 紗善 replied, saying: “it is indeed my fault; I alone am responsible for your misfortune”. She then fell on her knees, and invoked Buddha, saying: “Great Ruler of the Universe, thy servant is the daughter of king *Miao-chwang* 紗莊. You are yourself the grandson of a Cakravarti, *Lun-wang* 輪王 (3); do not, therefore, abandon thy suppliant. Thou hast fled from thy palace, as I have myself; thou didst retire to a solitary mountain-place to lead there a life of perfection, I also came here for the same purpose; rescue me, therefore, from the midst of these flames”. — Having completed her prayer, the princess unloosed the bamboo pin that bound her hair, and pricking therewith her gums, obtained a few drops of blood, which she spat out towards heaven (4). All of a sudden, heavy clouds darkened the air, and rain fell in torrents; the flames were thus extinguished in a few moments, and the

(1) The king's purpose was to have his daughter consumed in the flames, and also to avenge himself on the nuns, who received her into their monastery.

(2) “Heaven and Earth”, *T'ien-ti* 天地. In Chinese philosophy, this expression represents the transforming power of Nature, not the living, personal God, the Supreme Being, the Sovereign Lord of all things. Chinese Superstitions. Vol. IV. p. 420. note 1; Vol. V. p. 627. note 1.

(3) *Cakravarti*. — In one of his previous births, Buddha is said to have been born as a *Cakravarti*, or universal king. Monier Williams. Buddhism. p. 423. — Chinese Superstitions. Vol. VI. p. 104. note 4.

(4) This would seem to be the supreme cry of the soul begging assistance from on high.

Fig. 36



Wei-tou pou-sah et les Dieux protègent la pagode de l'oiseau blanc.
The Pu-sah Wei-tuo and the Gods protect the monastery of the White Bird.

monastery saved (1). The five hundred nuns soon flocked around *Miao-shen* 紗善, and falling on their knees, thanked her for having saved their lives.

Hwuh Pih-lih 忽必力 was compelled to retire, and proceeded in all haste to inform the king of the strange happening. *Miao-chwang* 紗莊, on hearing the story, burst out into anger, and despatched forthwith the officer, ordering him to seize the princess, load her with chains, and have her executed without delay.

Hwuh Pih-lih 忽必力 begged another officer, named *Fung-hsiung* 蜂洶, to assist him in the execution of his duty, and both prepared to set out for the “Monastery of the White Sparrows”, *Peh-tsioh-sze* 白雀寺.

Meanwhile the queen, being informed of the king’s orders, proceeded in all haste to the royal apartments, and begged to suspend the execution of her unfortunate daughter. “If you will allow me, said she, I shall have a stately tower erected beside the road, over which the captive princess will travel; I shall go there personally, together with my two other daughters and their husbands; a splendid banquet shall be prepared; the hall shall be decked out in the most gorgeous style, while music and singing will lend to the place an enchanting aspect. When the princess passes by, we shall invite her to enter, and enjoy all these pleasures; perhaps in comparing her unfortunate condition with our happiness and joys, she may change her mind” (2).

“Do as you please, replied the king; we shall postpone the execution of the princess until you have carried out your scheme to

(1) Buddhist literature abounds in the marvellous. This appeals to the imagination of the unthinking crowd, and tends to make them overlook its fictitious gods, its endless succession of births (the soul’s pilgrimage through nature), its salvation through knowledge, its pessimistic view of life, and its final extinction of all individual existence in *Nirvana*. Monier Williams. Buddhism. p. 75 and 545.—Edkins. Chinese Buddhism. p. 236.

(2) This is a last endeavour, prompted by maternal love, to overcome the obstinacy of the princess, but it is doomed to failure like the others, and her determination to become a Buddha remains ever unshaken.

convert her". All preparations were, therefore, made to influence favourably *Miao-shen* 紗善, and instil into her heart a love of worldly happiness. As she passed by, and contemplated the imposing tower, and the banquet set forth for her enjoyment, she exclaimed: "I abhor these vain pleasures, and swear I would rather die than enjoy them for a moment" (1). These words sealed her doom. In presence of the whole Court, she was led to the place of execution; a departing sacrifice was offered, and the last farewell pronounced by a court grandee.

Hereupon her mother arrived, and was saluted by the king and his courtiers. She begged to make a last appeal to the unfortunate princess. *Miao-shen* 紗善 listened with downcast eyes, and did not utter a single word.

The king was averse to putting to death his own daughter; he, therefore, had her confined within the royal palace, in order to exhort her for the last time to change her views, and thus save her life. "I am a king, said he, so my orders cannot be resisted without exposing oneself to the most grievous punishment. If you continue to disobey me, despite all my affection for you, you shall be put to death to-morrow at the palace gate".

The local God of the Soil, *T'u-ti lao-yeh* 土地老爺 (2), hearing of the determination of the king, set off in all haste for the palace of the Pearly Emperor, *Yuh-hwang* 玉皇 (3), and informed

(1) The unreality of all earthly phenomena, and the idea that all life is misery, and entails misery, determine the genuine Buddhist to shun the world and withdraw from it. Monier Williams. Buddhism. p. 559. — Chinese Superstitions. Vol. VI. p. 145. note 3.

(2) The God of the Soil, *T'u-ti lao-yeh* 土地老爺. An agricultural divinity, who acts here below as a spy and general reporter of events to the Supreme Taoist God, *Yuh-hwang* 玉皇. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. V. p. 570; Vol. VI. p. 29. note 3; p. 137, note 2.

(3) The Pearly Emperor, *Yuh-hwang* 玉皇. The supreme God of the Taoist pantheon, corresponding to the Confucian *Shang-ti* 上帝, and the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112. — Chinese Superstitions. Vol. VI. p. 12. note 1; p. 137. note 3.

him of the sad fate that awaited *Miao-shen* 紗善. When the messenger had ended, the Pearly Emperor, *Yuh-hwang* 玉皇, exclaimed: “There is not in the whole Western world, with the exception of Buddha, a more virtuous person than this noble princess. To-morrow, you will proceed to the place where the damsel is to be executed, and there shiver to pieces the swords of the executioners, so that they will be unable to put her to death. She must not feel even the least bodily pain. At the last moment, you will appear under the form of a tiger (1), and seizing her body, bear it away to the pine-clad hills; there, you will lay it down respectfully, and place in her mouth a magic pill, which will preserve the corpse from corruption (2). Her valiant soul, upon leaving Hades, must find the body in a state of perfect conservation, re-enter it, and animate it anew (3). She shall then proceed to the Fragrant Hill, *Hsiang-shan* 香山, in *P'u-t'o* Island, *P'u-t'o-shan* 普陀山, where she will become a Buddha.

On the day fixed for carrying out the death-sentence, *Hwuh Pih-lih* 忽必力 brought the captive princess to the place of execution, while a body of troops maintained order, awaiting the arrival of the Imperial edict. Meanwhile the local God of the Soil, *T'u-ti lao-ye* 土地老爺, was stationed at the palace gate. *Miao-shen* 紗善 displayed the greatest joy, and laughed merrily. “To-day, said she, I shall leave this miserable world for a better one; take away my life without delay, but do not ill-treat my body in the

(1) The Chinese believe that the souls of men and gods may pass into beasts and vice-versa. This false doctrine is based on the pantheistic theory, that the universe is one compound of an infinite number of the same *Yang* 陽 and *Yin* 陰 substances, continuously infused into men and beasts equally, hence animals, men and gods have all the same constitution. The belief is also, it would seem, a logical consequence of the Buddhist doctrine of metempsychosis. De Groot. The Religious System of China. Vol IV. p. 157; Vol. V. p. 542.

(2) This is pure Taoism, introduced into the Buddhist legend by the fantastic writer.

(3) See on this re-animation of the corpse by its own soul re-entering the body. Chinese Superstitions. Vol. I. p. 136 (Metempsychosis).

least". At last the royal edict arrived, when suddenly heavy clouds darken the heavens, a strong light environs the head of *Miao-shen* 妙善, the sword is raised, but shivers to pieces in the hands of the executioner; he then seizes a lance, and endeavours to transperse her, but the lance turns in the air, and falls broken at his feet. Hereupon her father orders her to be strangled with a silken cord (1). As she expires, a tiger suddenly arrives, springs into the midst of the affrighted crowd, and placing the lifeless body of the princess on its back, bears it away to the dark forest. *Hwuh Pih-lih* 忽必力 fled in all haste to the palace, and informed the king of all that had taken place. The ruler rewarded him with two pieces of gold.

While the God of the Soil, *T'u-ti lao-ye* 土地老爺 (2), deposited the corpse of *Miao-shen* 妙善 amidst the dark pine forests, her soul felt itself wafted on a cloud; then recovering consciousness, it awoke as if from a dream, and found itself transported to the nether world (3). "My father has ordered me to be strangled, said she, in heaving a deep sigh; how have I come to this strange land? Here no hills, no trees, no verdant fields; no sun, no moon or stars, no house to live in; the ear perceives no sounds, not even the cackle of a hen, or the barking of a dog; how can I ever live in this dreary land?" Suddenly a blue-clad youth, resplendent with light, and waving a large banner approached, and said to her: "I am ordered by *Yen-wang* 閻王 (4), the ruler of Hades, to take you

(1) According to this legend, she was not beheaded, but strangled with a silken cord. Another legend relates that the executioner, seeing his lance broken to pieces, seized the string of his bow, and strangled her therewith. *Annals of the Fragrant Hill*, *Hsiang-shan pao-küen* 香山寶卷.

(2) See on this "God of the Soil". *Chinese Superstitions*. Vol. VI. p. 137. note 2; p. 158. note 2.

(3) That is to the Buddhist *Naraka*, or earth-prison, *Ti-yuh* 地獄. Different torments are endured there, but they are not eternal. *Eitel. Sanscrit-Chinese Dictionary*. p. 82. — *Monier Williams. Buddhism*. p. 121.

(4) *Yen-wang* 閻王, or *Yama*. The Hindu god of the dead, and king of the demons, *Kwei* 鬼, in Hades. *Edkins. Chinese Buddhism*. p. 219. — *Eitel. Sanscrit-Chinese Dictionary*. p. 173. — *Chinese Superstitions*. Vol. V. p. 557; p. 576; p. 596. note 2.

through the eighteen departments of his dismal realm". — "Awakened, as if from a state of torpor, she exclaims; what is this gloomy region wherein I wander?" — "The youth replies: it is the nether world, the land of Hades. Your refusal to enter the married state, and the magnanimity which made you prefer death rather than swerve from your purpose, have ingratiated you with the Pearly Emperor, *Yuh-hwang* 玉皇, and the ten presidents of Hades, *Ming-fu shih-wang* 冥府十王 (1), all of whom have despatched me to you; fear not and follow me".

Miao-shen 紗善 then commenced her tour of the infernal regions. The ten presidents of Hades tendered her their congratulations. "Who am I, replied she, that I should deserve to be complimented by you?" — "We have heard, said the officers, that when you recited your Sutras, all evils vanished as if by enchantment; we would, therefore, be pleased to hear you praying". — "I accept, replied *Miao-shen* 紗善, on condition that all the imprisoned souls of the ten infernal regions be set free, in order to listen to me". — Forthwith, Buffalo-head, *Niu-t'eu* 牛頭, and Horse-face, *Ma-mien* 馬面 (2) set to liberating the legions of imprisoned souls, and *Miao-shen* 紗善 commenced reciting the praises of Amitabha, *O-mi-t'o-fuh* 阿彌陀佛 (3). Scarcely had she ended, when Hades was suddenly transformed into a paradise; all the instruments of torture were changed into lotus-flowers, and the suffering victims enjoyed unbounded happiness (4). Hereupon, *P'an-kwan* 判官,

(1) See Chinese Superstitions. Vol. I. p. 64. note 1. — Hackmann. Buddhism as a Religion. p. 211.

(2) Buffalo-head, *Niu-t'eu* 牛頭, and Horse-face, *Ma-mien* 馬面, are two assistants in the underworld. Chinese Superstitions. Vol. I. p. 64.

(3) Amitabha. A Dhyani Buddha, invented by the *Mahayana School* about A.D. 300. He is held to-day to be the ruler of the Western Paradise, to which he leads all those who invoke his name. Chinese Superstitions. Vol. VI. p. 113 (Efficacy of the name of Amitabha).

(4) Her spirit went to hell, but hell changed into a paradise. Yama sent her back to life to save his hell. Eitel. Sanscrit-Chinese Dictionary. p. 20. — Three Lectures on Buddhism. p. 127.

registrar of the underworld, presented a petition to Yama, *Yen-wang* 閻王 (1), stating that since the arrival of *Miao-shen* 紗善 in the “Land of Shades”, all suffering had disappeared, and the tortured victims were filled with joy. “As it has been eternally established, and as justice requires, there must be in the world a place of punishment, and a place of reward (2). You must, therefore, have *Miao-shen* 紗善 sent back to earth without delay, or else there will be no further Hades here”. Since such is the case, replied Yama, let forty-eight standard-bearers escort the princess across the bridge over the Styx, *Nai-ho-k'iao* 奈河橋 (3), and let her soul return to the world above, and re-enter her body.

The ruler of Hades, accompanied by his ten underlings, bade her farewell beneath the bower of Granny Meng, *Meng-p'o niang-niang* 孟婆娘娘. The blue-clad youth escorted back to earth the soul of the princess, which finding its body in the dark forest, re-entered it forthwith, and animated it anew. *Miao-shen* 紗善 was thus again breathing mortal air, and heaving a sigh, exclaimed: “the memory of Hades, and all that I have seen there, is still fresh in my mind. I sighed for the day when I would be released, and here I am back again in my own body (4). Around me, there is no secluded place where I may lead a life of perfection; whither am I going to dwell?”. While uttering these words a stream of tears rolled down her cheeks, and suddenly the “Thus-come-Buddha”,

(1) *Yama* or *Yen-wang* 閻王. The ruler of Hades. The common people all expect to meet him after death, and be judged by him with the strictest impartiality. Edkins. Chinese Buddhism. p. 219. — Chinese Superstitions. Vol. V. p. 557; Vol. VI. p. 160. note 4.

(2) Buddhism admits the idea of reward and punishment after death. This instinct underlies man's nature everywhere. Monier Williams. Buddhism. p. 546.

(3) The bridge over the Buddhist river Styx, *Nai-ho-k'iao* 奈河橋, so called, because the soul cannot help crossing it. Chinese Superstitions. Vol. I. p. 85. note 2.

(4) I was in heaven, she exclaimed, and yet here I find myself again on earth. Eitel. Three Lectures on Buddhism. p. 127.

Jü-lai-fuh 如來佛 (1), appeared in the air, and consoled her tenderly. *Miao-shen* 紗善 thanked him in a few words.

“What has brought you to this dreary forest?” inquired the visitor. *Miao-shen* 紗善 explained to him why the king, her father, had put her to death, and how after her visiting the underworld, her soul returned and re-entered her body. — “I pity your misfortune, replied the “Thus-come Buddha”, *Jü-lai-fuh* 如來佛, and nobody shall come here to bear you assistance. I am the only person in this place, and would gladly take you for wife (2). We would erect a little hut, and spend a happy life together! do you accept this proposal?” — Sir, be more correct in your proceedings. Being dead, I have returned to life, how then can you speak so slightingly of the law of metempsychosis? Please, get thee away from hence”. — Then, disclosing his identity, the visitor said: “he who speaks to you is the ruler of the Western Paradise (3). I came to test your virtue; this place is ill-suited for leading a life of perfection, it would be preferable to betake yourself to the Fragrant Hill, *Hsiang-shan* 香山”. — *Miao-shen* 紗善 fell on her knees, and said to Buddha: “my corporal eyes have deceived me, I never imagined you would come to such a dreary place; excuse my apparent lack of reverence. And now tell me where is the Fragrant Hill, *Hsiang-shan* 香山?” — “The Fragrant Hill, *Hsiang-shan* 香山, said the god, is the site of an ancient monastery, erected in the time of China’s primitive rulers, and inhabited by the Genii. It is situated in the midst of the ocean, near the island of *P’u-t’o*,

(1) The “Thus-come-Buddha”, *Jü-lai-fuh* 如來佛. From the Sanscrit *Tatha-gata*, that is, one whose coming and going accords with that of his predecessor. It is the highest appellation given to every Buddha. Chinese Superstitions. Vol. V. p. 516. note 1; Vol. VI. p. 154. note 1.

(2) Buddha, says Eitel, appeared as a hermit, and invited her with many bland speeches and subtle arguments, to share his hermitage with him. Eitel. Three Lectures on Buddhism. p. 127.

(3) *Amitabha*, who leads to this so-called blissful land, all those who trust in his power and mercifulness, and invoke faithfully his name. Chinese Superstitions. Vol. VI. p. 112; p. 161. note 3.

P'u-t'o-shan 普陀山 (1). There you shall reach the state of Buddhahood".—“How far away is the holy island?”—“About three thousand Chinese miles, or more”. — “I fear I shall be unable to endure the fatigue of such a long journey”.—“Dispel all anxiety, I possess a magic peach, such as never grew in earthly gardens. When you have eaten it, you shall henceforth experience neither hunger nor thirst; old age and infirmity will never assail you, and you shall live for endless ages” (2). *Miao-shen* 紗善 ate the marvellous fruit, bade farewell to the “Thus-come-Buddha”, *Jü-lai-fuh* 如來佛, and set out for *P'u-t'o* Island, *P'u-t'o-shan* 普陀山. From his palace on high, the God of the North Pole perceived her trudging on foot along the way, and calling the tutelary genius of the Fragrant Hill, *Hsiang-shan* 香山, said to him: “*Miao-shen* 紗善 is on the way to your island, the road is long and dreary; assume the form of a tiger, and bear her in haste to her journey’s end” (3). — The local God of the Soil, *T'u-ti lao-ye* 土地老爺, obeyed forthwith, and appearing on the road, as the princess passed by, uttered a ferocious roar. — “I am a poor girl, who has been

(1) *P'u-t'o* island, *P'u-t'o-shan* 普陀山. Believed to be a corruption of *Potala* or *Pataloka*. 1° A port near the mouth of the Indus, and the original home of Avalokitesvara. 2° A mountain near Lhasa (Tibet), on the top of which towers the palace of the Dalai-Lama, who is himself regarded as an incarnation of Avalokitesvara. 3° A rocky island in the Chusan Archipelago, to which *Miao-shen* 紗善 (alias *Kwan-yin*) was miraculously transported on a lotus-flower, and where she lived nine years, reaching finally the state of Buddha. Eitel. Sanscrit-Chinese Dictionary. p. 93. — Johnston. Buddhist China. p. 271. — Getty. The Gods of Northern Buddhism. p. 55 and 69.

(2) The peach, conferring immortality, is peculiar to Taoism, from which the Buddhist writer borrows the idea and magic efficacy of the fruit. The whole tale, as stated above, is based on Buddhist doctrine and Taoist lore. Chinese Superstitions. Vol. V. p. 717-721; Vol. VI. p. 134. note 2; p. 154. note 2.

(3) Another phase of the legend states she was borne to *P'u-t'o* island, *P'u-t'o-shan* 普陀山, on a lotus-flower. The lotus is a special Buddhist symbol, and Buddhist gods are represented seated on lotus-thrones. Eitel. Three Lectures on Buddhism. p. 128. — Chinese Superstitions. Vol. VI. p. 110. note 3.

lacking in filial piety, said *Miao-shen* 紗善; I have disobeyed my father's orders. Devour me, and let this be the end of my misfortune". — The tiger then addressed her, and said: "I am not a genuine tiger, but the tutelary genius of the Fragrant Hill, *Hsiang-shan* 香山; I have been ordered to bear you to that sacred place; haste thee to get on my back". — "Since you have been ordered to render me such a signal service, I must obey, and when I have reached the state of Buddha, your benefits shall not be forgotten". — Scarcely had she mounted the tiger, than the animal darted off with lightning speed, and almost in a moment, she found herself landed on the shore of *P'u-t'o* island, *P'u-t'o-shan* 普陀 (1).

Miao-shen 紗善 spent nine years in this solitary retreat, and finally reached a state of sublime perfection. *Ti-tsang-wang* 地藏王 (2) happened to visit the Fragrant Hill, *Hsiang-shan* 香山, and filled with admiration of the virtue of the princess, conferred with the local God of the Soil, *T'u-ti lao yeh* 土地老爺, as to what reward should be bestowed upon her. "With the exception of the "Thus-come Buddha", *Jü-lai-fuh* 如來佛, there is not in the whole Western world perfection comparable with hers; she is the queen of the three thousand Bodhisattvas, and of all living beings; she is the universal sovereign. We shall, therefore, on the 19th day of the second month (3), place her on a lotus-throne, in order that she may extend her benefits to the whole world". The local God of the Soil, *T'u-ti lao-yeh* 土地老爺, convoked all the higher gods for the coming apotheosis. The Naga king of the Western

(1) This is the rocky island in the Chusan Archipelago, to which *Miao-shen* 紗善 was miraculously transported. The first Buddhist temple was erected there about A.D. 900. Chinese Recorder, 1880. Vol. X. p. 111 (Pootu, ancient and modern). — Johnston. Buddhist China. p. 326.

(2) *Ti-tsang-wang* 地藏王. One of the five well-known Bodhisattvas (merciful beings representing the saving principle of Buddhism), and the ruler of Hades, from which he can deliver those who worship him assiduously. Hackmann. Buddhism as a Religion. p. 211. — Chinese Superstitions. Vol. V. p. 504. note 2; p. 525. note 1; p. 530. note 1.

(3) See Chinese Superstitions. Vol. V. p. 573 (Birthday of Kwan-yin).

Seas, *Si-lung-wang* 西龍王; the Gods of the Five Sacred Mountains, *Wu-yoh* 五嶽; the Five Ancient Rulers and their 120 attendants; the 36 Gods who preside over the year, *T'ai-sui* 太歲; the Gods of the Wind, Rain, Thunder and Lightning; the Three Principles, *San-yuen* 三元 (1); the Five Sages, *Wu-sheng* 五聖 (2); the Eight Immortals, *Pah-sien* 入仙; and the 10 Presidents of Hades were all present on the appointed day. *Miao-shen* 紗善 was placed on the lotus-throne, and the assembled gods proclaimed her sovereign of “heaven and earth”, and of the whole Buddhist world. Besides, the assembly deemed it advisable that the deified princess should not be left alone in the island; they, therefore, begged her to choose two suitable attendants, one male and the other female, who would await on her in her temple. The task of finding these two attendants was again entrusted to the local God of the Soil, *T'u-ti lao-ye* 土地老爺. The latter used his best endeavours, and discovered at last a young Buddhist monk, named *Shen-ts'ai* 善才. He was a native of *Li Chow* 李州, and after the death of his parents, led a secluded life on the Sacred Mountain of the West, *Ta-hwa-shan* 大華山 (3), but was still little advanced in virtue. When the local God returned, and informed *Miao-shen* 紗善 about the person he had discovered, she ordered that he be brought into her presence. “Who are you? said she”. — “I am a poor Buddhist monk, whose parents are deceased. From early youth, I have led a solitary life on the Sacred Mountain of the West, *Ta-hwa-shan* 大華山, but I have not yet advanced much in true virtue. I have heard that

(1) The Three Principles, *San-yuen* 三元. See Chinese Superstitions. Vol. VI. p. 22-24.

(2) The Five Sages, *Wu-sheng* 五聖. Also known as the “Five intelligent Gods, or Immortals”. Sly demons who enter dwellings, cause diseases, commit arson and other mischief, and seduce women. They are principally worshipped at *Soochow* 蘇州. De Groot. The Religious System of China. Vol. VI. p. 1416.—Chinese Superstitions. Vol. IV. p. 418. note 5.

(3) *Hwa-shan* 華山. One of the Five Sacred Mountains of China. It lies in *Shensi* 陝西, to the South-East of *Si-ngan-fu* 西安府. Williams. Dictionary of the Chinese Language.

your goodness is as great as your power, so I beg you to lead me to the highest perfection". — "I am afraid your desire of perfection is not sincere". — "I have no relatives in this world, and have travelled over 1000 miles (1), in order to be guided by you; how can I be insincere?" — "What progress have you made?" (2) — "I am really little proficient, but trusting in your boundless compassion, I hope under your direction to reach the goal". Well! you may retire to the summit of the island, until I have thought out a scheme of leading you to perfection".

Miao-shen 妙善 summoned the local God, *T'u-ti* 土地, and begged him request the hosts of the genii to assume the appearance of pirates, scale the rocky cliffs of the island, and armed with swords and lances, threaten to put everybody to death. Hereupon, I shall take refuge, said she, upon the ledge of a rock, and casting myself into the chasm beneath, will thus test the fidelity and affection of *Shen-ts'ai* 善才. Soon afterwards, a gang of fierce-looking pirates attacked the monastery of the Fragrant Hill, *Hsiang-shan* 香山. *Miao-shen* 妙善 cries out for help, and ascending the rocky hill-side, loses her footing, and falls into the abyss beneath. *Shen-ts'ai* 善才, seeing his benefactress in danger, and totally forgetful of self, rushes to bear her assistance (3). "What have you to fear from these outlaws? said he, in weeping; you have nothing which they can take away. Why then have you cast yourself down from this precipice, exposing yourself fatally to

(1) The Chinese mile or *Li* 里 is reckoned at 300 paces, equivalent to 1800 Chinese feet, or 1894.12 English feet. The distance, as the bird flies, from the Sacred Mountain of the West, *Ta-hwa-shan* 大華山, to the Chusan Archipelago, is about 800 English miles.

(2) That is, in regard to Buddhist abstinence, progressive stages of meditation, and the attainment of miraculous powers, which the perfect saint or *Arhat* is deemed to possess. Waddell. The Buddhism of Tibet. p. 128 and 141.—Monier Williams. Buddhism. p. 428.—Chinese Superstitions. Vol. VI. p. 132. note 3 (Yoga and Tantra Schools).

(3) The first of the six transcendent virtues (*Paramitas*), inculcated by Buddhism, is the sacrificing of limbs or life for the good of other mortals. Monier Williams. Buddhism. p. 128.—Chinese Superstitions. Vol. VI. p. 154.

death?"—*Miao-shen* 紗善 commenced also to weep, and said: "we must submit to the will of heaven".

Shen-ts'ai 善才 disconsolate, supplicated "heaven and earth", *T'ien-ti* 天地, to save his benefactress. *Miao-shen* 紗善 then addressing him, said: "you should not have exposed your life, by following me into the abyss; you have not been yet transformed (1), but you have performed a noble deed, and I have now a proof of your sincerity. Well! look down into the precipice, and tell we what you see?" — "I see a corpse, if I mistake not". — "Yes, it is your former body; now, that you are transformed, you can fly at will through the 'air'" (2). *Shen-ts'ai* 善才 fell on his knees, and thanked his benefactress, who said to him: "henceforth you will pray beside me, and be my life companion for ever".

The transcendent gaze of *Miao-shen* 紗善 espied at the bottom of the Southern seas the third son of the Naga king, *Lung-wang* 龍王 (3), who, in carrying out the orders of his father, dashed through the waters under the form of a carp, but happened to be caught in the net of a fisherman, who exposed him for sale in the market-place of *Yueh Chow* 越州. *Miao-shen* 紗善 despatched forthwith her faithful *Shen-ts'ai* 善才, and ordered him to purchase the fish. Taking with him one thousand coppers, he set out for the place, secured the carp, and having brought it back to *P'u-t'o* island, *P'u-t'o-shan* 普陀山, restored it to its watery element at the foot of the hill (4). The son of the Naga king, *Lung-wang* 龍王,

(1) That is, he had not yet acquired his ethereal body, produced by *Yoga*, and the higher stages of Buddhist meditation. Chinese Superstitions. Vol. VI. p. 132.

(2) This, and other supernatural powers, are deemed to be obtained through ecstatic meditation. Waddell. The Buddhism of Tibet. p. 128 and 141.

(3) Nagas, *Lung-wang* 龍王, are serpent-demons, with human faces, and snake-like lower extremities. They live in one of the lower regions below the earth, or under the waters. Buddhism borrowed these ideas from Brahmanism. Monier Williams. Buddhism. p. 220.

(4) This legendary incident gave rise to the picture of "Kwan-yin with the fish-basket". Getty. The Gods of Northern Buddhism, p. 74 and 87.

thanked his benefactress, and having returned home, informed his father of the mishap that befell him, and how he had been delivered through the kindness of *Miao-shen* 紗善. The Naga king, *Lung-wang* 龍王, was much touched, and sent her a pearl that gave light in the dark, so that she might read the sacred books during the night. The daughter of the third son of the Naga king, *Lung-wang* 龍王, requested her grandfather to allow her take the pearl to *Miao-shen* 紗善, and choose her as teacher in the study of the true doctrine, and the practice of perfection. The Naga king, *Lung-wang* 龍王, having approved of the demand, the damsel set out and presented the pearl to *Miao-shen* 紗善, begging her at the same time to accept her as disciple, and lead her to perfection. After offering some objections, in order to test her sincerity, she granted her request. *Shen-ts'ai* 善才 called the new acolyte sister, while *Lung-nü* 龍女 gratified him with the sweet name of brother. Both lived henceforth as brother and sister attending on *Miao-shen* 紗善 (1).

After king *Miao-chwang* 紗莊 had burnt down the “Monastery of the White Sparrows”, *Peh-tsioh-sze* 白雀寺, and put to death his daughter, the tutelary god of the temple, *Kia-lan* 伽藍, forwarded a full report of all that happened to the Pearly Emperor, *Yuh-hwang* 玉皇, and begged him to punish such foul crimes (2). The Pearly Emperor, *Yuh-hwang* 玉皇, highly incensed, ordered the registrar of Hades, *P'an-kwan* 判官, to consult his books, and inform him how long this cruel king was to reign. The registrar turned over the files of his books, and found that the “decree of heaven” assigned this king’s reign to last for twenty years, but this period

(1) See picture of *Kwan-yin* 觀音 attended by *Lung-nü* 龍女, the Naga’s daughter. Chinese Superstitions. Vol. I. Illustration 1.

(2) We have here a Buddhist god begging the Supreme Taoist deity to punish crimes committed against a Buddhist monastery. Further down, the Taoist god meddles with the Buddhist Hades. Both religions constantly borrow from each other. See Chinese Superstitions. Vol. III. Preface. p. 1; Vol. VI. p. 136. note 2; p. 154. note 2.

of time had not yet elapsed (1). As “heaven’s decree” cannot be altered, replied the god, I shall, therefore, punish him by afflicting him with sickness. He summoned forthwith the God of Epidemics, and ordered him to cover the king’s body with ulcers, which could not be cured except by remedies obtained from his daughter *Miao-shen* 紗善.

Upon receiving these orders, the God of Epidemics afflicted the king with such painful ulcers, that he could find no rest either day or night. His two daughters and their husbands spent their time in merry-making (2), while the poor aged monarch turned on his bed, and suffered the most excruciating pains. The most famous doctors were summoned to his bedside, but effected no improvement, and at last the patient became almost hopeless of recovery. Hereupon a proclamation was issued, offering the succession of the throne to whomsoever would cure the king’s illness, and restore him to health.

Miao-shen 紗善, his third daughter, was apprized miraculously in her monastery at the Fragrant Hill, *Hsiang-shan* 香山, of the misfortune that happened to her father. She assumed the form of a Buddhist hermit, skilled in the medical art. Garbed in Buddhist dress, wearing a cap (3) and straw-sandals, and carrying a pill-box and remedies suspended from the girdle, the disguised monk proceeds in all haste to the palace gate, reads the royal edict requesting the attendance of a competent doctor, and then taking it down, tears it to pieces (4). Hereupon, he is challenged by the sentry on guard,

(1) The king ascended the throne at the age of 20, and at 50 had yet no male children. He has, therefore, reigned full 30 years. The registrar of Hades and the legendary writer are rather clumsy at figures. See Chinese Superstitions. Vol. VI. p. 134, 139.

(2) This detracts much from their filial piety, for children should attend upon their parents, when these are seriously ill. Dyer-Ball. Things Chinese. p. 279 (Filial Piety).

(3) In India and Southern countries, Buddhist garments do not include a head-covering, but this is required in the North, owing to the inclemency of the seasons. Monier Williams. Buddhism. p. 310.

(4) This was the custom, it seems, and a skilful physician displayed thereby his assurance that the patient would be infallibly cured.

who arrests him, and says: “who are you to dare tear down the royal edict?” — “I am a poor Buddhist monk, but skilled in the medical art; I have read the royal edict posted up throughout the city and at the palace gate, requesting the presence of a competent physician. Now, I am a doctor and a learned man, and came to cure the king”. — If you are a learned man, why did you become a Buddhist monk; would it not have been preferable to pursue your honourable profession, rather than have your head shaved, and lead a vagabond and useless life? Besides, the most distinguished experts of the medical art endeavoured to cure the king, but have failed; do you think you are more skilful than those experienced practitioners?” — “Dispel all anxiety, I have inherited from my ancestors the most renowned nostrums (1), and I am sure they will cure the king”. The guard had the demand taken to the queen, who went and informed the king, and the hermit was introduced into the palace. Being ushered into the royal presence, he bowed profoundly, then seated himself, in order to enjoy serenity of mind and full self-possession before examining the royal patient. Rising up, he approached the king’s bedside, and having examined the pulse (2) and the condition of the patient, assured that the illness could be easily cured.

One thing, however, offered great difficulty, namely that the proper remedy was almost impossible to be procured. The king, upon hearing this remark, felt rather displeased. “For every kind of illness, said he, there is a remedy; and if the proper remedy be

(1) The doctor, most entitled to confidence in China, is the man whose father has been one before him, and the confidence increases should his grandfather have followed the same calling. This is not due to an ignorant belief in the influence of heredity, but because a son or grandson possesses all the books of prescriptions of his sires. Dyer-Ball. *Things Chinese*. p. 213.

(2) Chinese doctors feel the pulse at both wrists, and thus learn the nature and seat of the disease. A prescription is then written out. Should a speedy cure not result, the patient calls in another physician, and if no better, yet another, and so on in rapid succession, until all human aid failing, he at last goes to his gods. Dyer-Ball. *Things Chinese*. p. 215.

prescribed, why cannot it be procured?" — "The remedy, that will cure your Majesty's illness, is not found in any apothecary's shop, and none would venture to expose it for sale". Hereupon, the king became angry, and imagining he had been imposed upon by the hermit, expelled him forthwith from his presence. The monk left sneeringly.

The following night, the king beheld in a dream a venerable old man (1), who addressed him in the following terms: "this hermit alone can cure your illness, and if you request him, he will himself procure you the proper medicine". Hereupon the king awoke briskly from his sleep, and begged the queen to call back the hermit. — "Now, what medicine must I take in order to be cured? inquired the king". — "You must have the hand and eye of a living person (2), and taking them as a medicine, you will be cured". The king replied indignantly: "this Buddhist monk is imposing upon me; who would ever give me a hand or an eye! or even if they did, I would never have the courage of taking them as a medicine". — "There is, however, replied the monk, no other remedy which can cure you". — "Then, I beg you, where may I procure such a remedy? — "Your Majesty, can despatch two of your faithful ministers to the monastery of the Fragrant Hill, *Hsiang-shan* 香山 (3), and there, they will find the proper medicine. Buddhist abstinence must be observed on the way" (4). — "Where is the

(1) Probably *Miao-shen* 紗善, who appeared under this disguise, in order to forward her merciful mission.

(2) This strange remedy is proposed in order to exemplify one of the extremes of filial piety in China, as well as the first of the six transcendent virtues of Buddhism, namely the sacrificing of limbs or life for the good of others. Monier Williams. Buddhism. p. 128. — Dyer-Ball. Things Chinese. p. 279. — Chinese Superstitions. Vol. VI. p. 167. note 3.

(3) The Fragrant Hill, *Hsiang-shan* 香山. That is to *P'u-t'o* island, *P'u-t'o-shan* 普陀山, in the Chusan Archipelago, to which *Miao-shen* 紗善 was miraculously transported, and where she lived for nine years, reaching finally the state of Buddha. See Chinese Superstitions. Vol. VI. p. 164. note 1; p. 165. note 1.

(4) See on Buddhist Abstinence. Chinese Superstitions. Vol. IV. p. 451-455.

monastery of the Fragrant Hill, *Hsiang-shan* 香山, and how far away is it?" — "It is three thousand Chinese miles away (1), but I will trace out the road leading thereto, and in a short time the ministers shall be back". The king, who suffered intensely, hearing that the journey would be quickly accomplished, felt much pleased. He then summoned into his presence the two ministers, *Chao-chen* 趙震 and *Liu-k'in* 劉欽, and bade them proceed in all haste to the monastery of the Fragrant Hill, *Hsiang-shan* 香山, being careful to observe Buddhist abstinence throughout the way. Meanwhile, he ordered the Minister of Rites to keep the hermit in the palace, until the messengers had returned.

The two sons-in-law of the king, *Ho-fung* 何鳳 and *Chao-kw'ei* 趙魁, who had already plotted to secure for themselves the throne, after the demise of *Miao-chwang* 紗莊, learned to their great surprise that the Buddhist monk entertained every hope of curing the king, and that he remained in the palace, awaiting the arrival of a special medicine. Fearing to lose the throne, or that the succession might be conferred upon the hermit (2), they summoned *Hwoh-li* 霍禮, a depraved courtier, and organized a scheme for defeating the hopes of the ambitious monk. It was necessary to act with promptitude, as the messengers travelled quickly, and would be back soon. This very night, *Hwoh-li* 霍禮 would administer to the king a poisoned draught, apparently prepared by the hermit, in order to allay his Majesty's pains until the messengers had returned. Confederates would then murder the monk, and thus both their rival and the king would be despatched, leaving the succession to the throne in the indisputed possession of the sons-in-law (3). The two warders, *Ts'ang-t'eu* 蒼頭 and *Soh-tah* 索答,

(1) The Chinese mile or *Li* 里 is reckoned at 300 paces, equivalent to 1800 Chinese feet, or 1894.12 English feet. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. VI. p. 167. note 1.

(2) The two sons-in-law ever saw in the hermit a rival, who would thwart their ambitious scheme.

(3) The Buddhist writer has skilfully woven this daring plot into the religious legend.

were detailed to murder the hermit. The whole plot being duly prepared, the two sons-in-law withdrew, filled with joy, and thoroughly assured of the success of their scheme.

The hermit, who remained in the palace, had but a fictitious body (1), while the genuine *Miao-shen* 紗善 returned to the monastery of the Fragrant Hill, *Hsiang-shan* 香山. As she conversed with *Shen-ts'ai* 善才, she perceived the two plotters, *Ho-fung* 何鳳 and *Chao-kw'ei* 趙魁, mixing the poisoned cup, and preparing to administer its contents to the king (2). Summoning forthwith the heavenly genius *Yiu-yih* 游奕, who kept guard on that day, she ordered him to speed to the palace, change the poisoned cup into a sweet, refreshing drink, and bind tightly the would-be murderers of the hermit.

The midnight hour rang out, when *Hwoh-li* 霍禮, bearing in his hands the poisoned draught, knocked at the door of the royal apartment, and informed the queen that the hermit, awaiting the arrival of the messengers, had prepared a refreshing drink for his Majesty. The queen took the cup in her hands, and was going to present it to the king, when lo! the heavenly genius *Yiu-yih* 游奕 appears. With lightning speed and unerring aim, he shatters to pieces the poisoned cup, which the king was raising to his lips, and throws to the ground all the bystanders (3). At the same time, the murderer *Soh-tah* 索答 enters the room of the hermit, looks him in the face, and prepares to slay him with the sword. The

(1) This hermit was none other than *Miao-shen* 紗善, who, having attained the state of Buddhahood, could assume an ethereal or transformed body at will. Chinese Superstitions. Vol. VI. p. 168.—Waddell. The Buddhism of Tibet. p. 128.

(2) Buddhas are deemed to be gifted with supernatural powers of perception, and can summon the inferior deities to their assistance, and bid them carry out their orders. See Chinese Superstitions. Vol. VI. p. 168.

(3) In Buddhist books of China, there is abundance of what is extraordinary, wonderful and marvellous. All this appeals powerfully to the imagination of simple folks. Edkins. Chinese Buddhism. p. 220.—Chinese Superstitions. Vol. VI. p. 157. note 1.

monk, quickly swerving aside, eludes the blow, while the murderer finds himself thrown to the ground, enveloped in the hermit's robe. He makes every endeavour to get up, and unloose the garment, but his hands are retained as it were by an invisible power, and all escape becomes impossible. The heavenly genius *Yiu-yih* 游奕, having carried out the orders given him, returned in all haste to the Fragrant Hill, *Hsiang-shan* 香山 (1), and informed *Miao-shen* 妙善 of the success of his errand.

In the early morning, the two sons-in-law of the king were informed of the strange events of the night (2). The whole household was in the greatest consternation, rumours of poisoning were heard on all sides, the lifeless corpses of ladies were found on the ground, the hermit had been slain, and the murderer lay motionless on the ground, bound hand and foot. Upon hearing that the hermit had been murdered, the king summoned the High Chancellor, *Ch'u Ting-lieh* 褚定烈, second son of General *Ch'u-kieh* 褚杰, and bade him seize the perpetrators of the crime. The judge forthwith arrested *Soh-tah* 索答, whom he found lying motionless on the ground. The guilty wretch, finding himself in presence of the law, exclaimed: "how on earth have I come here?" He remembered confusedly that he aimed a blow at the hermit, then fell to the ground, and found himself strongly bound. The whole incident seemed to him like a dream (3). The High Chancellor questioned him, but he remained silent; he was then tortured, and yielding to the pain, acknowledged his crime. He told in detail, how the two daughters of the king and their husbands, fearing that the succession to the throne would be conferred on the hermit, plotted with *Hwoh-*

(1) That is to *P'u-t'o* island, *P'u-t'o-shan* 普陀山, in the Chusan Archipelago, to which *Miao-shen* 善妙 was miraculously transported. See Chinese Superstitions. Vol. VI. p. 165. note 1.

(2) The tragic issue of the plot must have caused the greatest surprise to the sons-in-law, and the more as they ignored the intervention of *Miao-shen* 妙善, and the heavenly genius *Yiu-yih* 游奕.

(3) He was so mysteriously and suddenly overpowered by the heavenly genius *Yiu-yih* 游奕.

li 霍禮 to put him to death, and poison the king (1). *Hwoh-li* 霍禮 added: “my superior ordered me to commit the crime; how could I, his humble servant, disobey him?”—All these circumstances were related to the king, whereupon he burst into such a fit of anger, that his teeth gnashed together and he became almost speechless.

“Am I not a monster? said he to the queen. I have put to death my dearly beloved and virtuous daughter, and her two other sisters, upon whom I lavished wealth and worldly possessions, have endeavoured to poison me this very day, and murder the hermit-doctor, who came to cure me! This is how I am thanked for all my benefits! (2). Such ingratitude deserves to be punished by heaven”. Hereupon, he ordered his two sons-in-law, *Ho-fung* 何鳳 and *Chao-kw'ei* 趙魁, to be seized and put to death, while *Hwoh-li* 霍禮 and *Soh-tah* 索答 were to be sliced to pieces (3). These orders were to be carried out without delay. *Ch'u Ting-lieh* 褚定烈 lost no time in proceeding to arrest the two traitorous husbands, as prescribed by the king, and the more as he had to endure much from their haughtiness and arrogance. He, therefore, assembled two thousand soldiers of the royal guard, and surrounding the palaces of the plotters, seized them and cast them into prison. The two daughters of the king had no other resource left but to implore the clemency of the queen. The latter, impelled by her maternal love, proceeded to the royal palace, and with tears begged the king to have pity on her unfortunate condition. “Their sister has been

(1) Jealousy of the hermit-doctor, and the fear of seeing him succeed to the throne made the sons-in-law plot against the king's life.

(2) In strange contrast with this ingratitude, the legend labours to show the great filial piety of *Miao-shen* 紗善.

(3) The “slicing process”, *Ling-ch'i* 凌遲, was the penalty for parricides and matricides, no matter how accomplished, whether accidentally or premeditated, and other heinous crimes against the State. This punishment, with other barbarous accompaniments of the death-penalty was abolished by an edict of the Empress-Dowager, *Tz'e-hsi* 慈禧, in 1905. Dyer-Ball. Things Chinese. p. 387.—Encyclopædia Sinica. p. 309.

already put to death, said she; and I have no other consolation left but them, so I beg you to spare their lives". The king maintained a prolonged silence, and after deep thought, said at last: "let them be confined within the palace; as to their husbands, the death-sentence must be carried out" (1). The king's orders were forthwith executed. When the two sisters found themselves alone in the palace, they kissed each other, and wept bitterly. We had better, said they, die also, and thus meet our sister *Miao-shen* 紗善 in the nether world. As they uttered these words, they fell senseless on the ground. Hereupon, the tutelary God of the Soil, *T'u-ti lao-ye* 土地老爺 (2), appeared to them in a dream, and said: "your younger sister is not dead, she has reached the sublime state of Buddhahood. Imitate her holy life, and later on, she will come and save you; forget not my words".

Meanwhile, the two royal messengers, *Chao-chen* 趙震 and *Liu-k'in* 劉欽, arrived at the monastery of the Fragrant Hill, *Hsiang-shan* 香山. *Miao-shen* 紗善, informed of their arrival, ordered *Shen-ts'ai* 善才 (3) to introduce them into her presence. The two envoys presented her the royal letter, couched in the following terms. "The king has been informed that in this monastery lives an Immortal, whose power and mercifulness are unbounded, and whose reputation of clemency has passed beyond the four seas, reaching even the far-away kingdom of *Hsing-lin* 興林 (4). I, *Miao-chwang* 紗莊, ruler of the above kingdom, and now over fifty

(1) As said above, this was the law in case of parricide, and other heinous crimes committed against the State. See Chinese Superstitions. Vol. VI. p. 176. note 3.

(2) The God of the Soil, *T'u-ti lao-ye* 土地老爺. An agricultural deity, who acts here below as a spy and general reporter of events to the Supreme Taoist God, *Yuh-hwang* 玉皇. Williams. Dictionary of the Chinese Language. — Chinese Superstitions. Vol. V. p. 570; Vol. VI. p. 29. note 3; p. 137. note 2; p. 155. note 2; p. 158. note 2; p. 160. note 2.

(3) See on *Shen-ts'ai* 善才, and how he deserved to become the life companion of *Miao-shen* 紗善. Chinese Superstitions. Vol. VI. p. 168.

(4) See on this fabulous kingdom. Chinese Superstitions. Vol. VI. p. 134-135.

years of age, am afflicted with ulcers, which so far have defied every remedy. However, a hermit-doctor has assured me that at the Fragrant Hill, *Hsiang-shan* 香山 (1), I could obtain the hand and eye of a living person, and that he would therewith prepare a medicine capable of restoring me to perfect health. Trusting in his words, and the mercifulness of the Immortal, who dwells in this monastery, I hereby beg that the two members required would be kindly granted me, for which favour I shall be eternally grateful. I have despatched my two faithful ministers, *Chao-chen* 趙震 and *Liu-k'in* 劉欽, to this shrine, and hope they will return with the objects demanded”.

The next morning, the Immortal bade them sever with a knife her left hand, and cut out her left eye. *Liu-k'in* 劉欽 takes the knife presented to him, but dares not cut off the hand (2). “Hurry on, exclaimed the Immortal, you are ordered to return as early as possible; why then do you hesitate like a shy maiden?” *Liu-k'in* 劉欽, mustering up courage, buried the knife in the flesh, and severed the arm and eye. Blood flowed abundantly from the wounds, bespattering the ground, and filling the air with a sweet fragrance, as of incense (3). The arm and eye were placed on a golden platter, and given to the messengers, who, thanking the Immortal, hastened back with their precious burden (4). When the officers had departed, *Miao-shen* 紗善, who had transformed herself, in order to let her hand and eye be severed from her body, said to *Shen-ts'ai* 善才: “I am leaving for the kingdom of *Hsing-lin* 興林, in order to prepare the medicine, which will restore *Miao-chwang* 紗莊. Should the queen send other messengers demanding my right hand and eye,

(1) *P'u-t'o* island, *P'u-t'o-shan* 普陀山, in the Chusan Archipelago. Chinese Superstitions. Vol. VI. p. 164. note 1; p. 165. note 1; p. 175. note 1.

(2) The horrible process of mutilation deterred him from acting, and it is only in obedience to the goddess herself that he deprives her of her hand.

(3) She had not, however, a real body, but a transformed one. The sweet fragrance diffused showed the miraculous character of the blood.

(4) They were taken back in some miraculous way, otherwise the journey would have required months.

I shall assume anew a transformed body, and you will give them the members requested". Scarcely had she said these words, when a cloud appeared in the air, and wafted her through space (1). Meanwhile, the two officers had returned to the palace, and presented to the queen the unsightly remedy, which they bore back from the Fragrant Hill, *Hsiang-shan* 香山. The old lady, on seeing it, felt most thankful, and bursting into tears, exclaimed: "what Immortal has been so compassionate, as to sacrifice her hand and eye for restoring the health of a king!" Then all of a sudden her tears fell more abundantly, as she recognized by a certain black mark on the flesh, the very hand of her own daughter *Miao-shen* 紗善.

"Who indeed, pursued she, in a tone mingled with sobs, would ever give one's own hand or eye, except a child, to save her father!" (2) — "What do you say? returned the king; there are many hands that are alike in this world". While they were discussing the matter, suddenly the hermit-monk enters the king's apartment, and says: "for more than two hundred years, this famous Immortal led a life of perfection (3), and countless are those whom she has saved from misery. Give me this hand and eye, which you have brought hither". Taking them in his hand, and obscuring the eyes of the bystanders, he mixed them up with a magic pill, thus making a medicine, which he forthwith tendered to the king, saying: "apply this ointment to your left side". Scarcely had the remedy touched the royal body, when all pain and every trace of the ulcers disappeared, as if by enchantment; the right side, however, remained still swollen and painful as before.

(1) See on the marvellous in Buddhist literature. Chinese Superstitions. Vol. VI. p. 157. note 1; p. 174. note 3.

(2) Similar instances of self-denial are said to be found among Chinese children. They cut out pieces of their own flesh, cook it, and give it to their parents to eat, when seriously ill, and when other remedies have failed. This seems to be a never-failing cure, to judge from accounts that appear in the native newspapers concerning it. Dyer-Ball. Things Chinese. p. 279.

(3) She went to *P'u-t'o* 普陀 at 19, and spent there 9 years, thus making her 28 years old. Where she lived for the 200 years is a mystery!

“Why, inquired the king, has this mysterious ointment cured one side, and left the other still ailing?” — “It is, replied the hermit-doctor, because the left hand of the Immortal cures only the side corresponding to itself (1). Should you once more send officers requesting the right hand and eye, your other side will likewise be cured”. Hereupon, the king despatched again the two officers, and giving them a letter thanking for the favour already conferred (2), requested to complete it, by sending also the right hand and eye of the Immortal.

When the royal messengers arrived, *Shen-ts'ai* 善才 (3) presented the mutilated form of *Miao-shen* 紗善, and begged them now sever the right hand and eye, and bear them back in a platter. *Liu-k'in* 劉欽, upon beholding the four gaping wounds and the blood issuing therefrom, could not help exclaiming: “this Buddhist monk is a cruel wretch, as he mutilates thus a poor girl, in order to cure a dying king, and succeed him on the throne!” (4).

Having uttered these words, he set out with his companion to return to the kingdom of *Hsing-lin* 興林. The king, upon seeing them back, was filled with joy, and announced the glad tidings to the hermit-doctor. Hereupon, the latter, taking a second magic pill, mixed it with some water. Then, presenting the ointment to the king, he bade him apply it on the right side, whereupon his ulcers disappeared in a moment, as the morning gloom when

(1) The supposed efficacy of this proceeding is founded on the principle that “like produces like”. Whereas science distinguishes between real causality and analogy, primitive man made but little distinction. Jevons. Introduction to the Study of Comparative Religion. p. 268.

(2) That is the left hand and eye, which had been granted to the royal messengers at the time of their first visit. See Chinese Superstitions. Vol. VI. p. 172 and 178.

(3) See on *Shen-ts'ai* 善才, and how he became the life companion of *Miao-shen* 紗善. Chinese Superstitions. Vol. VI. p. 168; p. 177. note 3.

(4) This minister, like others of the royal household, suspected the monk of being ambitious, whereas he acted through a sentiment of kindness and mercy.

lighted up by the rising sun. At the news of the king's recovery, the whole court arrives and congratulates him, while the hermit-doctor is lauded to the skies. The king confers on his benefactor the honorary title of "Bright-eyed monk". On receiving these praises, the hermit falls on his knees, and thanking the king, says: "I am but a poor monk, who has renounced the world, and hence wish sincerely that your Majesty would continue to govern the State with justice and clemency, and that all officers would faithfully fulfil their duties. As for me, I have no desire of reigning in your stead (1); my happiness surpasses all that may be enjoyed in this passing world". Having uttered these words, he shook the sleeve of his garment, and suddenly a cloud appeared in the air. Entering therein, he soared away, and disappeared from mortal gaze (2). From the cloud fell a letter, containing the following words: "I am one of the rulers of the Western world (3), and came to cure the king, and bear witness to the true doctrine".

All who beheld these marvels, exclaimed: "this monk is the living Buddha, who has soared away to the skies". The letter was taken to king *Miao-chwang* 紗莊, who said: "who am I, that one of the heavenly denizens should come and cure me, even sacrificing for this purpose his very hands and eyes!" "What form had the venerable Immortal, who gave you such a remedy, inquired the king of minister *Chao-chen* 趙震?" — "That of a female, replied the officer, and she resembled much your deceased daughter *Miao-shen* 紗善". — "When you severed the hands and eyes, did she seem to suffer?" — "I only saw the blood flowing from the wounds in great abundance, whereupon my courage failed me, but the features of

(1) The hermit here refutes all suspicions of ambition, so far attributed to him. See Chinese Superstitions. Vol. VI. p. 173. note 2; p. 180, note 4.

(2) See on the marvellous in Buddhism. Chinese Superstitions. Vol. VI. p. 157. note 1; p. 174. note 3; p. 179. note 1.

(3) The Buddhist writer endeavours here to confuse *Miao-shen* 紗善, with *Avalokitesvara*, who together with *Amitabha*, leads mortals to the Western Paradise. Johnston. Buddhist China. p. 101 and 190.

the benefactress expressed the greatest joy". — "It is assuredly my daughter *Miao-shen* 紗善, who has reached perfection; who else but she would have given me her own eyes and hands?" (1). You all, members of the household, purify yourselves, keep Buddhist abstinence (2), and you shall make a pilgrimage to the Fragrant Hill, *Hsiang-shan* 香山, in order to thank the pious damsel for the great favour conferred upon us. Later on, I shall proceed there myself, and thank her personally in her shrine.

Miao-ts'ing 紗清 and *Miao-yin* 紗音, secluded in the palace by order of the king, applied themselves to the practice of perfection, kept Buddhist abstinence, and recited the *Sutras*. On the fifteenth day of the eighth month, the "Thus-come-Buddha", *Jü-lai-fuh* 如來佛 (3), left his palace, in order to take part in the Flat-peach Festival given by the Fairy Queen of the West, *Si-wang-mu* 西王母 (4). Hereupon, the two door-keepers of the temple, Green Lion and White Elephant (5) said to each other: "the god is away; why should we not avail ourselves of the opportunity, and go out for a walk?" (6). So saying, they assumed the form of charming youths, entered an inn, and called for some wine; later on, they started on a courting tour with the young lasses of the kingdom of *Hsing-lin* 興林. In order to deceive the better the two daughters of the king, confined within the palace, they assumed the form of their sister

(1) He recognizes she is his daughter by her filial piety, and the sacrifice she has made of her own hands and eyes in order to cure him. See Chinese Superstitions. Vol. VI. p. 172. note 2.

(2) See on Buddhist abstinence, and its various practices. Chinese Superstitions. Vol. IV. p. 451-455.

(3) The "Thus-come-Buddha", *Jü-lai-fuh* 如來佛. See Chinese Superstitions. Vol. VI. p. 154. note 1; p. 163. note 1.

(4) See on The Fairy Queen of the West, *Si-wang-mu* 西王母. Chinese Superstitions. Vol. III. p. 256, 258; Vol. V. p. 587. note 5.

(5) The elephant as a Northern Buddhist god is the demon *Vinatuku*. Getty. The Gods of Northern Buddhism. p. 168.

(6) The following story, and the incidents related therein, deserve to be classed among the "Tales of the Genii.

Miao-shen 妙善, and thus penetrated into their private apartments (1).

Finally, these two lewd genii bore them away to the Flowery Valley, and shut them up in the cavern of the Five Pines. A short time afterwards, the two maids of honour, *Kiao-hung* 嬌紅 and *Ts'ui-hung* 翠紅, were also spirited away. A magic tortoise, one thousand years old, was placed at the door of the cavern, and ordered to keep watch over the captives (2).

Three years had already elapsed since the king was cured, and he was now preparing to perform a pilgrimage to the Fragrant Hill, *Hsiang-shan* 香山. As he was going to start, he was informed that his two daughters and their maids of honour had disappeared from the palace. This news created great excitement in the Court; search was made on all sides, but in vain, and it was thought they had escaped in some ingenious manner.

The king, accompanied by the queen and all the grandees of the kingdom, set out for the monastery of the Fragrant Hill, *Hsiang-shan* 香山, escorted on the way by three thousand troops of the royal guard (3). At the end of the first day's journey, they reached the district city of *Ch'eng-sin-hsien* 澄心縣 (4), and the king and queen were accommodated in the great hall of the local magistrate. Suddenly, in the midst of the night, a storm broke out, and the two evil genii, who had ravished the king's daughters and their maids of honour, carried off also the king and queen, and transported them to a large and dark cavern, situated at the foot of a wooded mountain. The next morning, the local magistrate arrived for the

(1) The Author has here wisely omitted the sequel, as unfit to meet the eyes of the Christian reader. Buddhist gods and genii are not always models of unblemished virtue.

(2) The tortoise is in China the symbol of lewdness, profligacy and lax morals. See Chinese Superstitions. Vol. V. p. 662.

(3) This must have been a most expensive pilgrimage, especially if we consider the number of persons who take part in it, and the distance and difficulties of the journey.

(4) A fabulous place invented by the Buddhist writer, and corresponding to no geographical reality.

purpose of saluting the ruler, but when the officers entered the royal apartment, they could find no trace of the king or queen. Two maids, attending on the latter, said that when the storm broke out, they perceived two giants entering the room (1), but noticed nothing further. Hereupon, it was decided that the minister *Chao-chen* 趙震 would continue the journey to the Fragrant Hill, *Hsiang-shan* 香山 (2), and there beg the protection of the Immortal, who had already saved the king's life. As to General *Ch'u-kih* 褚杰, he was to muster all his troops, and scour the country in order to discover the whereabouts of the king. The evil genii soon learned that the king's minister pursued the journey to the Fragrant Hill, *Hsiang-shan* 香山, and fearing that the Immortal who dwelt there would deprive them of their captives, despatched the magic tortoise to Hangchow Bay, for the purpose of waylaying the royal messenger. The wily animal assumed the form of a boatman (3), and ferrying *Chao-chen* 趙震 across the bay to *P'u-t'o* 普陀, seized him in the midst of the strait. The monster then transported him through the air, and shut him up in the same cavern with the king and queen.

Meanwhile, most extraordinary events happened in the kingdom of *Hsing-lin* 興林. The son of *Ho-fung* 何鳳, who had attained the age of eighteen years, when his father was beheaded by order of *Miao-chwang* 紗莊 (4), fled to the neighbouring State of *Tah-han* 答罕 (5). Upon hearing that evil genii had spirited away the king and queen, when journeying to the Fragrant Hill, *Hsiang-shan* 香山, and that the State was left unguarded, the youthful prince

(1) These were the two evil genii, who spirited away the king and queen. See above. Chinese Superstitions. Vol. VI. p. 183.

(2) The Fragrant Hill, *Hsiang-shan* 香山. That is *P'u-t'o* island, *P'u-t'o-shan* 普陀山, in the Chusan Archipelago, where *Miao-shen* 紗善 had her shrine. Chinese Superstitions. Vol. VI. p. 165. note 1; p. 175. note 1.

(3) Tortoises may assume various forms for evil purposes. Chinese Superstitions. Vol. V. p. 662.

(4) See above. Chinese Superstitions. Vol. VI. p. 176.

(5) *Tah-han* 答罕. A fabulous region, invented like many other places, by the Buddhist writer of the legend.

mustered thirty thousand troops, and invading suddenly the kingdom of *Hsing-lin* 興林, secured the throne without the least opposition. His first care was to deliver his mother, whom he deemed shut up within the palace, but he was told she had been spirited away long ago, and nobody knew her whereabouts. *Ho Chao-yang* 何朝陽, on ascending the throne, took the title of *Yuen*, the Great Warrior, *Yuen-ta-wu* 元大武, and anxious to share his success and happiness with his mother, spared no efforts to find where she had been secluded in the neighbouring States.

Miao-shen 紗善 learned in her monastery at the Fragrant Hill, *Hsiang-shan* 香山, that eighteen wicked demons had escaped from Hades, and spread terror among mortals. The heavenly genius *Li*, *Li-t'ien-wang* 李天王 (1), had already started at the head of his army, in order to repress them, while *Miao-shen* 紗善 was ordered to accompany *Li-jen* 李人, second son of the above genius, during the expedition. Before leaving, she made her recommendations to *Shen-ts'ai* 善才 and *Lung-nü* 龍女 (2), and informed them that during her absence, king *Miao-chwang* 紗莊 and queen *Peh-ya* 伯牙 would come to the monastery for the purpose of thanking her. She should, therefore, receive them with all deference due to their high rank. Having uttered these words, a cloud appeared, and wafted her away to the West (3).

“Here, we have nothing to do, said *Shen-ts'ai* 善才 to *Lung-nü* 龍女, so let us go out for a walk”. Entrusting the local God of the Soil, *T'u-ti lao-ye* 土地老爺, with the care of the shrine, and keeping incense burning in the censers, they assumed the form

(1) Heavenly genii, *T'ien-wang* 天王. These are the Hindu *Devas*, or spirits. They are inferior in power and splendour to the Buddhas and Bodhisattvas, and are subject to their orders. Hence *Miao-shen* 紗善 summons them to her assistance. Edkins. Chinese Buddhism. p. 172.—Hackmann. Buddhism as a Religion. p. 213.

(2) See on these two attendants of *Miao-shen* 紗善. Chinese Superstitions. Vol. VI. p. 168-169.

(3) See on the marvellous in Buddhist Literature. Chinese Superstitions. Vol. VI. p. 157. note 1; p. 174. note 3; p. 179. note 1.

of two Buddhist monks, and set out for the kingdom of *Hsing-lin* 興林. There they learned from an aged eunuch all that had happened of late in the kingdom. The tutelary god of the palace, *T'u-ti* 土地, informed them how the king and queen had been spirited away, and transported by two evil genii to a dark and remote cavern. “Above all, added he, beware of falling into the hands of the prince now reigning, for he hates Buddhist monks, and fears that a hermit-doctor, who cured his grandfather (1), would return and supplant him on the throne”.

Shen-ts'ai 善才 and *Lung-nü* 龍女 returned in all haste to the Fragrant Hill, *Hsiang-shan* 香山 (2), and held counsel as to what to do in the crisis. *Miao-shen* 紗善 was absent; her parents, the king and queen were held in captivity by two evil genii, was it not, therefore, their duty to endeavour to rescue them? and the more as many benefits had been received at their hands. The heavenly hosts were summoned to bear assistance, and its special position was assigned to each company. King Yin, *Yin-wang* 殷王, and *Kow-pih* 苛畢 led the front ranks; the Five Brilliant Generals and the Three Sages commanded the left and right wings of the army, while the rear ranks and reserve troops were handled by the Twelve Heavenly Genii, who preside over the year, *T'ai-sui* 太歲 (3). The whole army of the genii, reckoning four hundred thousand strong, advanced upon the cavern, in which the king and queen were held imprisoned, and surrounded it on all sides.

As they arrived, the two evil genii enjoyed a musical quartet with the two maids of honour *Kiao-hung* 嬌紅 and *Ts'ui-hung*

(1) See above. Chinese Superstitions. Vol. VI. p. 178-180.

(2) *Hsiang-shan* 香山. That is *P'u-t'o* island, *P'u-t'o-shan* 普陀山, in the Chusan Archipelago, where *Miao-shen* 紗善 had her shrine. Chinese Superstitions. Vol. VI. p. 165. note 1; p. 175. note 1.

(3) *T'ai-sui* 太歲. Literally the “Great Year”. Also twelve years, during which the planet Jupiter, *T'ai-sing* 太星, completes a full revolution on its orbit. Williams. Dictionary of the Chinese Language. — Chinese Superstitions. Vol. IV. p. 398. note 2; Vol. V. p. 506. note 3.

翠紅. The magic tortoise, that kept watch at the entrance to the cavern, beheld the strange army approaching, and forthwith announced the event to the two wicked genii. These replied, and said: “dispel all fear; we shall bring them to their senses, and bind them all hand and foot”. The Green Lion, or fiery genius, despatched a magic centipede, begging his brother, the Lone-fiery-demon, *Tuh-hwo-kwei* 獨火鬼 (1), to come to his assistance.

The White Elephant, or watery genius, sent also the magic double-tail serpent to his younger sister, the Fairy Queen of the West, *Si-wang-mu* 西王母 (2), requesting her to hasten to his help with her army of the genii. The two messengers assumed the shape of mosquitoes, and sped with lightning velocity to accomplish their assigned errand.

Tuh-hwo-kwei 獨火鬼 arrives with his five thousand fiery warriors, his glowing chariots, and fire-spitting crows. The Goddess of Waters, *Shui-mu niang-niang* 水母娘娘, brings her five thousand sailors, her magic tortoises and crabs from the Eastern seas. In the twinkling of an eye, the heavenly hosts are surrounded by these quaint battalions. The two evil genii, coming forth from their cavern, are transformed into giants, forty feet high, with three heads and six arms, wherewith they hurl firebrands into the enemy’s ranks. One rides on a gold-furred leopard, while the other is astride on an eight-clawed wolf, and hurls into the air stones and sand, which are instantly changed into millions of warriors.

(1) The “Green Lion” and the “Lone-fiery-demon”. These two beings are purely fabulous, as well as the whole battle of the genii, so fantastically described in these pages.

(2) The Fairy Queen of the West, *Si-wang-mu* 西王母. Another fabulous being of the female sex, dwelling upon Mount *K’uen-lun* 崑崙, at the head of troops of genii, and holding from time to time intercourse with favoured rulers of China. Mayers. Chinese Reader’s Manual. p. 178. — Chinese Superstitions. Vol. III. p. 256, 258; Vol. V. p. 587. note 5; Vol VI. p. 182. note 4.

Wang-ling-kwan 王靈官 (1) opposes bravely this formidable array of troops. He wears his helmit, steel armour and high boots, and brandishes in the air his magic whip, wherewith he subdues all kinds of demons. Mounted on his magic charger, “Water-spitter and Firebrand”, he provokes insultingly the White Elephant, saying: “you ungainly brute with such a long proboscis! why have you abandoned the guardianship of Buddha’s palace, and come to upset this lower world? Send back in haste to his kingdom its ruler *Miao-chwang* 紗莊, and thus atone for your arrogant conduct, otherwise you will feel the smart of my whip on the back”.

The two genii replied in a similar strain, saying: “why do you meddle with our affairs? you lend an ear to the recriminations of that silly *Shen-ts’ai* 善才, and without the least provocation, you come and attack us in our cavern! If you let us alone, we shall forgive you, but if you do not withdraw without further delay, you shall find every road leading to heaven and earth closed against you. *Wang-ling-kwan* 王靈官, in nowise deterred by these words, orders his troops to charge the enemy. The Green Lion, or fiery genius, spits a column of flame one thousand feet high; the Lone-fiery-demon, *Tuh-hwo-kwei* 獨火鬼, arrives with his fiery chariots and crows; the whole heavens are ablaze with fire. The Goddess of the Waters, *Shui-mu niang-niang* 水母娘娘 (2), accompanied by her magic tortoises and crabs, pumps up torrents from the five lakes, which sweep over the plains like an immense tidal wave.

(1) *Wang-ling-kwan* 王靈官. One of the 26 commanders of the heavenly army, a fanciful invention of Taoism. *Yung-loh* 永樂 (A.D. 1403-1425), of the *Ming* 明 dynasty, specially worshipped him, and erected a shrine in his honour. Though of Taoist origin, Buddhists frequently assign him a place among the guardians of the temple. He carries a whip in his hand, symbol of his power for expelling demons. Chinese Superstitions. Vol. III. p. 269. note 3; Vol. V. p. 592. Sixth month, 24th day.

(2) The Goddess of Waters, *Shui-mu niang-niang* 水母娘娘. A deity of Taoist origin, who presides over waters, lakes and rain. See Chinese Superstitions. Vol. VI. p. 6.

The celestial warriors, attacked by fire and water, were thus held up in the midst of the air, surrounded on all sides, and compelled to protect their heads from above, and their feet from beneath; the situation was critical in the extreme. *Shen-ts'ai* 善才 and *Lung-nü* 龍女 held counsel, saying: "these ferocious monsters make a terrible onslaught; how can we defeat them?" *Lung-nü* 龍女 replied, and said: "I have heard that on the *Hwo-yen* mountain, *Hwo-yen-shan* 火焰山, lived the Red-child-demon, *Hung-hai-kwei* 紅孩鬼, whose body has been hardened by fire during three days; go and beg him come to our assistance. On my own side, I shall beg my father, the Naga king, *Lung-wang* 龍王 (1), ruler of the Southern seas, to send us his sons; we shall thus oppose fire to fire, and water to water, and victory shall soon crown our efforts. Let us keep this plan of battle secret, and meanwhile maintain our troops on the defensive". Having uttered these words, both depart on a cloud, and seek help for the coming onset. *Shen-ts'ai* 善才 and the Red-child-demon, *Hung-hai-kwei* 紅孩鬼, meet on the way the Naga king, *Lung-wang* 龍王, and his sons, who had already mustered their troops, and started for the battlefield. The Red-child-demon, *Hung-hai-kwei* 紅孩鬼, was to attack the enemy on the Western side, and the Naga king on the South.

Shen-ts'ai 善才 left in all haste to communicate to his troops the plan of battle. Suddenly the cannon's roar is heard to the West. The old magic tortoise totters off to inform the two evil genii that the invading army had been reinforced. Hereupon, the signal was given to commence fighting. *Wang-ling-kwan* 王靈官 (2) and

(1) Nagas, *Lung-wang* 龍王, are serpent-demons, with human faces, and snake-like lower extremities. They live in one of the lower regions below the earth, or under the waters. Buddhism borrowed these ideas from Brahmanism. Monier Williams. Buddhism. p. 220.—Chinese Superstitions. Vol. VI. p. 168. note 3.

(2) *Wang-ling-kwan* 王靈官, also called Generalissimo *Wang*, one of the 26 commanders of the heavenly army, a fanciful invention of Taoism. See above. Chinese Superstitions. Vol. VI. p. 188. note 1.

his troops attack the White Elephant. The Goddess of Waters, *Shui-mu niang-niang* 水母娘娘, raises immense volumes of water to protect herself, but the Red-child-demon, *Hung-hai-kwei* 紅孩鬼, vomits a deluge of fire, and heats the water to boiling point. The Goddess and her troops, thus scalded to death and battered by fiery arrows, withdraws from the battlefield, and flees to *Sze Chow* 泗州 (1) with the remnants of her army, while the White Elephant, almost roasted, takes refuge on the *Ts'ing-liang* hill, *Ts'ing-liang-shan* 清涼山 (2). The Green Lion and the Lone-fiery demon, *Tuh-hwo-kwei* 獨火鬼, attacked on one side by the army of General *Yin* 殷, and drenched on the other by a mass of water, which the Naga king, *Lung-wang* 龍王, raised from the ocean, escaped with great difficulty to a cavern in the side of a wooded hill. The Lone-fiery-demon, *Tuh-hwo-kwei* 獨火鬼, and his followers fled to the *Tung-tsiu* mountains, *Tung-tsiu-shan* 東鰲山. The battle was now won, but the captives remained still in prison, and the two evil genii had escaped from the cavern.

The Flat-peach Festival, *P'an-t'ao-hwei* 蟠桃會 (3), being over, *Miao-shen* 紗善 returned to the Fragrant Hill, *Hsiang-shan* 香山. On bidding farewell to the "Thus-come-Buddha", *Jü-lai-fuh* 如來佛, she perceived high up in the air the two evil genii, who held captive her parents and two sisters. "Why, said she to Buddha, do you allow the White Elephant and the Green Lion to cause trouble in the world of mortals, and molest my family?" "Feel assured, replied Buddha, I shall repress them and have them punished". When he had returned, he ordered the Four demon-

(1) *Sze Chow* 泗州. A city found at the present day in the province of *Nganhwei* 安徽.

(2) *Ts'ing-liang-shan* 清涼山. A hill situated in the North-West of the walled in city of *Nanking* 南京, near the Hansi Gate, *Han-si-men* 漢西門. See *Variétés Sinologiques*. n° 23 (Nankin. Aperçu historique).

(3) The "Flat-peach-Festival", *P'an-t'ao-hwei* 蟠桃會. All the gods are invited to this festival, at which the Fairy Queen of the West, *Si-wang-mu* 西王母, treats them to her magnificent peaches that confer immortality. See *Chinese Superstitions*. Vol. III. p. 258.

kings, *Sze-kin-kang* 四金剛 (1), to seize the two evil genii, and bring them before him. The Four Maharajas then led *Miao-shen* 紗善 to the cavern where her parents were imprisoned, and set them at liberty in her presence. *Miao-shen* 紗善, in order to hide her identity, had assumed on the occasion the form of a Buddhist monk (2). The king and queen, their two daughters and the maids of honour, who had been delivered, thanked effusively the Buddhist monk, and promised to make the pilgrimage to the Fragrant Hill, *Hsiang-shan* 香山, as soon as the troubles, which recently broke out in the State, were appeased. General *Ch'u-kieh* 褚杰 and his troops returned in haste to the kingdom of *Hsing-lin* 興林, laid siege to the Capital, expelled the usurper, and re-instated *Miao-chwang* 紗莊 on the throne. Order being thus re-established, the ruler and his Court resolved to proceed to the Fragrant Hill, *Hsiang-shan* 香山, in order to thank the Immortal for so many favours received at her hands.

Miao-shen 紗善 ordered *Shen-ts'ai* 善才 to receive the king and queen, when they would come to offer incense (3), and thank her for her favours. She placed herself on the high altar, and offered herself to their gaze, deprived of her eyes, her two hands severed, and blood flowing from the gaping wounds. The king recognized in her his daughter, and felt exceedingly sorry for having condemned her to death (4). The queen swooned at her feet, while her sisters poured forth floods of tears. Hereupon, *Miao-shen* 紗善 addressed them, and said: “on the day when I was put to death,

(1) The “Four demon-kings”, *Sze-kin-kang* 四金剛. These preside over the four quarters of the world, and lead an army of spiritual beings to protect mankind and Buddhism. Their images are found at the entrance to all Buddhist monasteries. Edkins. Chinese Buddhism. p. 216.—Hackmann. Buddhism in China. p. 203.—Chinese Superstitions. Vol. III. p. 284.

(2) This was her usual disguise in her beneficent work of compassion and mercy. Chinese Superstitions. Vol. VI. p. 170, 181.

(3) That is to worship her at her shrine, and thank her for restoring the king's health. Chinese Superstitions. Vol. VI. p. 179-180.

(4) See this incident related above. Chinese Superstitions. Vol. VI. p. 159-160.

the local God of the Soil, *T'u-ti lao-ye* 土地老爺 (1), assuming the form of a tiger, bore me away to a dark forest. My soul then visited the ten departments of Hades, and returning afterwards, re-entered my body. The “Thus-come-Buddha”, *Jü-lai-fuh* 如來佛, advised me to retire to the Fragrant Hill, *Hsiang-shan* 香山, and there practise perfection (2). I have obeyed him, and now all the heavenly Spirits honour me as the goddess of the Fragrant Hill, *Hsiang-shan* 香山. To punish you for having killed so many human beings in the war which led to the throne, and also to avenge the burning of the “Monastery of the White Sparrows”, *Peh-tsioh-sze* 白雀寺 (3), the Pearly Emperor, *Yuh-hwang* 玉皇, afflicted you with ulcers. It was then that I assumed the form of a hermit-doctor, and gave to your two ministers my hands and eyes, in order to restore you to health. It is I also, who obtained from Buddha your deliverance from the two evil genii, who shut you up in a cavern. I accompanied the Four demon-kings, *Sze-kin-kang* 四金剛, who rescued you from their hands. In order to disguise myself, I assumed the garb of a Buddhist monk”.

Miao-ts'ing 紗清 and *Miao-yin* 紗音, who wept bitterly on beholding the state of their sister, addressed her, and said: “dear sister, what must we do in order to heal your wounds?” *Miao-shen* 紗善 replied, and said: “I am the most merciful; my father need but worship heaven, and forthwith I shall recover my lost eyes and hands”. Upon hearing these words, the king fell on his knees to the ground, offered incense, worshipped heaven and earth, and the sun and moon (4), adding in a loud voice intermingled with sobs: “I have committed a monstrous crime by putting to death my

(1) The local God of the Soil, *T'u-ti lao-ye* 土地老爺. See Chinese Superstitions. Vol. VI. p. 29. note 3; p. 137. note 2; p. 155. note 2; p. 158. note 2; p. 160. note 2; p. 177. note 2.

(2) See above. Chinese Superstitions. Vol. VI. p. 163-165.

(3) The Monastery of the White Sparrows, *Peh-tsioh-sze* 白雀寺. See Chinese Superstitions. Vol. VI. p. 148. note 2; p. 149, 151, 154, 156.

(4) This is nature-worship, addressed to the created world and not to the Creator. See Chinese Superstitions. Vol. V. Preface p. II; p. 512. note 3; p. 515. note 1; p. 555. note 2.

daughter, who has subsequently sacrificed her hands and eyes in order to restore me to health". Scarcely had he uttered these words than *Miao-shen* 妙善 recovered her natural form, and descending from the altar, advanced towards her parents and sisters. Her body was perfect as formerly, and resplendent with such beauty, that the whole family wept with joy. "Well, said *Miao-shen* 妙善, addressing herself to her father, would you still compel me to enter the married state (1), and thus prevent me from attaining perfection?" (2). — "Don't mention that any more, dear daughter, rejoined the king; I was quite wrong. If you had not reached Buddhahood, I would not be alive to-day. I have, therefore, resolved to renounce the world, and practise henceforth perfection under your guidance (3)."

Hereupon, in presence of the whole Court, he addressed himself to his Prime Minister *Chao-chen* 趙震, and said: "your zeal for the interests of the State has rendered you worthy of ruling the country; I, therefore, hand the royal crown over to you". The whole assembly approved, and proclaimed *Chao-chen* 趙震 king of the State of *Hsing-lin* 興林. The new ruler bade farewell to *Miao-chwang* 妙莊, and returned filled with joy to his far-off kingdom.

Buddha ordered that the White Elephant and the Green Lion be brought into his presence, and he was on the point of sentencing them to be shut up for ever in Hades, when the merciful *Miao-shen* 妙善, moved by pity, interceded for them. "Truly, said Buddha, you deserve no forgiveness, but I cannot refuse anything to the

(1) She refused to marry, and preferred to lead a life of seclusion, and thus reach the state of Buddhahood. Chinese Superstitions. Vol. VI. p. 142, 145, 146, 148.

(2) The true Buddhist renounces the world, and leads a celibate monastic life. Monier Williams. Buddhism. p. 89. — Chinese Superstitions. Vol. VI. p. 145. note 4.

(3) *Miao-shen* 妙善 thus accomplishes her vow, and saves her father. See Chinese Superstitions. Vol. VI. p. 140, 150. note 1.

prayers of *Miao-shen* 紗善, whose compassion is boundless (1). I, therefore, hand you over to her, and your duty will henceforth be to serve and obey her in all things”.

Miao-shen 紗善 led the two genii into the presence of her sisters, and said; “do you recognize these monsters, that formerly confined you in a cavern?” Upon beholding them, the two sisters felt their hearts boiling over with anger, and would fain avenge themselves on the wretches, but *Miao-shen* 紗善, turning towards them, said: “now, that you have renounced the world, be merciful, and banish all resentment from your hearts (2); these genii will henceforth obey me in all things; Buddha has given them over to me”.

Meanwhile, *Shen-ts'ai* 善才 prepared suitable apartments for the king and queen, and their two daughters, and cooked for all a vegetarian meal. Henceforth, the whole family, under the guidance of *Miao-shen* 紗善, were to lead a life of Buddhist perfection.

The genius, who presided over the day, announced the arrival of a heavenly messenger, the great white golden planet, *T'ai-peh kin-sing* 太白金星 (3), despatched by the Pearly Emperor, *Yuh-hwang* 玉皇. The envoy bore in his hands a divine edict, which he delivered respectfully to *Miao-shen* 紗善. It contained the following: —

(1) Compassion for all who suffer is the great characteristic of Buddhism, especially in its later, or *Mahayana* phase. Bodhisattvas, all make vows of saving mortals from pain and misery. Monier Williams. Buddhism. p. 128.— Johnston. Buddhist China. p. 68, 177, 192, 201.

(2) We find in a text of the *Dharmapada* (Buddha's Way of Virtue) the following: “he who holds back rising anger like a rolling chariot, him I call a real driver; any other merely holds the reins. Let a man overcome anger by gentleness, and evil by good”. However, the Buddhist's motive in avoiding anger, is not because it is sinful, or displeases a Holy God, but because it is incompatible with that equanimity, which ought to characterize every wise man aiming at the extinction of his own personality. Monier Williams. Buddhism. p. 129 and 131.

(3) The great white golden planet, *T'ai-peh kin-sing* 太白金星. This is Venus, a stellar god, despatched by the Pearly Emperor, *Yuh-hwang* 玉皇, to *Miao-shen* 紗善.

“I, Supreme Lord of the Universe (1) do hereby announce: king *Miao-chwang* 紗莊, oblivious of heaven and hell, slighting the six transcendent virtues (2) and the laws of metempsychosis, has lived a guilty life, but thy nine years spent in doing penance, thy filial piety, which made thee sacrifice thy own body in order to restore him to health, in a word, all thy sublime virtues have atoned for his sins. Thy eyes behold all the good and evil deeds of mankind, thy ears hear the prayers of mortals (3), and thou art the dearly beloved of my heart. Hence, I hereby canonize thee, and raise thee to the rank of a goddess” (4).

Miao-shen 紗善 will henceforth be styled: “the most merciful and compassionate goddess, succour of the afflicted, miraculous and ever-helpful protectress of mortals”. From thy lofty and precious lotus-throne, thou shalt look down on the world, be the Queen of the Southern Seas, and of *P'u-t'o* island, *P'u-t'o-shan* 普陀山.

Thy two sisters, seekers in their youthful days of worldly pleasures (5), shall gradually practise virtue, and finally arrive at the highest perfection.

Miao-ts'ing 紗清 will be styled: “the most virtuous goddess, all-fair, and seated on the Green Lion” (6).

Miao-yin 紗音 will be styled: “the most virtuous goddess, all-resplendent, and riding on the White Elephant”.

(1) The common people, who have but a vague idea of the true God, as Creator and Ruler of all things, believe all these false tenets of Taoism.

(2) See on the “six transcendent virtues”. Chinese Superstitions. Vol. VI. p. 153. note 2; p. 167. note 3.

(3) *Miao-shen* is here endowed with the characteristics of *Avalokitesvara*, and the Chinese *Kwan-yin* 觀音.

(4) We have here a Buddhist saint canonized by the Supreme Taoist God. The writer of the legend borrows unscrupulously from the two religions. See above. Chinese Superstitions. Vol. VI. p. 169. note 2.

(5) See above. Chinese Superstitions. Vol. VI. p. 157; p. 170. note 2.

(6) See other titles given her: “queen of the 3000 Bodhisattvas, and of all living beings; the universal sovereign”. Chinese Superstitions. Vol. VI. p. 165-166.

King *Miao-chwang* 紗莊 shall be raised to the rank of a god, and styled: “virtuous conqueror, ruler of the Immortals”.

As to Queen *Peh-ya* 伯牙, she is hereby proclaimed a goddess, and styled: “queen of countless virtues, and ruler of all famous women”.

Shen-ts'ai 善才 is canonized with the honorary title of “golden youth”, *Kin-t'ung-tze* 金童子.

Lung-nü 龍女, the Naga’s daughter, receives also the glorious title of “pearly damsel”, *Yuh-nü* 玉女.

The whole family shall thus be worshipped, and incense offered on their altars for ever and ever (1).

PART II. AVALOKITESVARA, THE LOOKING-DOWN LORD.

Legends of the *Mahayana* School relate that *Amitabha* (2), *O-mi-t'o-fuh* 阿彌陀佛, being one day lost in ecstasy, caused a white ray of light to issue from his right eye, and thus *Avalokitesvara* was brought into existence (3). He is thus the spiritual son or reflex of *Amitabha*, and the fourth *Dhyani-Bodhisattva* in the well-known group of five, while he is the first in the group of eight. His name is mentioned in early Buddhist literature after that of *Manjusri*, *Wen-shu* 文殊 (4). Immediately after coming into existence, he made a vow to rescue all beings in Hades, and lead

(1) This may be taken as a fair specimen of how Buddhist and Taoist saints, the most of them purely fictitious beings, are raised to the rank of Gods and Goddesses, and worshipped by the Chinese people. See above how hero-worship finally terminated in deification (Case of *Kwan-yü* 關羽). Chinese Superstitions. Vol. VI. p. 78-79.

(2) See on *Amitabha*, Buddha of Boundless Light. Chinese Superstitions. Vol. VI. p. 106-114, where this *Dhyani-Buddha* is fully described.

(3) Getty. The Gods of Northern Buddhism. p. 54. — Monier Williams. Buddhism. p. 487. In the legend related by this latter writer, the ray of light that produced him was red.

(4) See on *Manjusri*, Buddha of Transcendent Wisdom. Chinese Superstitions. Vol. VI. p. 126-128.

them to *Sukhavati*, or the Western Paradise (1), but finding the task impossible, as new-comers constantly occupied the place of the out-going tenants, his head split into a thousand pieces. Then Amitabha, deeply moved by his son's misfortune, hastened to his assistance, and formed the one thousand pieces into ten heads (2). A picture, representing the above legend, gives the Bodhisattva eleven heads, that on the top being the head of his father Amitabha.

Avalokitesvara's name is composed of the two Sanscrit words : *Avalokita*, meaning "looking down or looking on", and *Isvara*, "Lord", this latter word being the Brahmanical name for the Supreme God. Hence the title given him may be explained as the "Lord, that looks down from on high (3), he who has pity on all beings, the All-pitying One, the Lord of Mercy" (4). These names are all in keeping with his general characteristic of mercifulness, pity and compassion, and his reputation for hearing the prayers of those who suffer. People pray to him more frequently than to any other Bodhisattva, and not only for release from the misery of future re-births (5), but in all cases of present bodily danger, and domestic affliction.

(1) The Western Paradise. An invention of later Buddhism. *Amitabha* rules over it, and is attended by the two Bodhisattvas *Avalokitesvara* and *Mahastama*. See Chinese Superstitions. Vol. VI. p. 411-413.

(2) Monier Williams. Buddhism. p. 487.—Getty. The Gods of Northern Buddhism. p. 65 (Aryavalokitesvara-the Eleven-headed).

(3) *Hsüen-tsang* 玄奘, who visited India in the 7th century (A.D. 629-645), states that his images were often placed on the tops of mountains. Possibly this fact may account for the name he acquired of the "Looking-down Lord". Monier Williams. Buddhism. p. 199.—Getty. The Gods of Northern Buddhism. p. 55.—Beal adds that "he is probably a relic or revival of the old worship of the hill-gods".

(4) Edkins holds he is a form of Buddha, coming into this suffering world in a lower position than Buddha (i.e. as a Bodhisattva), in order more effectually to instruct and save the ignorant. Edkins. Chinese Buddhism. p. 384. He would thus be a personification of Mercy, as *Manjusri* personifies Wisdom, and *Mahastama* Power.

(5) As connected with *Amitabha* and the Western Paradise, he presides over the whole cycle of soul-migration. Monier Williams. Buddhism. p. 198 (Avalokitesvara).

It is not known how early the worship of this Bodhisattva existed in India. His name is found for the first time in a Sutra contemporary with the Christian era. In Northern India, his worship was popular in the third, and attained its climax in the seventh century. The Chinese pilgrim-monk *Fah-hsien* 法顯 prayed to him for aid when in great peril during a storm at sea, while *Hsüen-tsang* 玄奘 speaks of him with much reverence. About the eighth century, his worship lost ground in India, and practically disappeared in the twelfth century (1).

In his earliest form, *Avalokitesvara* is represented with one head and two arms, and in either a sitting or standing posture. This natural form is also found seated sideways on a crouching lion, the head turned upwards towards the god. This image is called the *Simhanada Avalokitesvara*, or the “Lord with a lion’s voice” (2).

The first Tantra form (3), that appeared in Northern India, about the end of the sixth century (4), gave him four arms instead of two (5); another gave him four heads, and twenty-four arms. Later on, he was represented with eleven heads, and one

(1) Getty. *The Gods of Northern Buddhism*. p. 55.—Monier Williams. *Buddhism*. p. 199.—Johnston. *Buddhist China*. p. 273.

(2) Getty. *The Gods of Northern Buddhism*. p. 57 (*Simhanada-Avalokitesvara*, a non-Tantra form of this Bodhisattva). — Waddell. *The Buddhism of Tibet*. p. 356.

(3) The *Tantra School*, which began at the end of the 6th, and in the early part of the 7th century of our era, gave wild, monstrous and extravagant forms to the gods. Tantra gods often have several heads, and always more than two arms. *Chinese Superstitions*. Vol. VI. p. 132-133 (*The Tantra School*).—Getty. *The Gods of Northern Buddhism*. p. 176.

(4) Waddell states that the earliest Indian images of *Avalokitesvara* found by him date to about the 6th century A.D. Waddell. *The Buddhism of Tibet*. p. 356-357.

(5) The “Musée Guimet”, in Paris, has a small copper statue of *Avalokitesvara* with 1 head, and 10 arms; a dogmatic form has also 1 head and 12 arms. Getty. *The Gods of Northern Buddhism*. p. 62 and 63.

thousand arms, an eye being found at the extremity of each hand (1). This image is symbolical of his saving power, and the fact that he looks everywhere, perceiving the distress of afflicted mortals. The eleven heads are usually arranged in the form of a cone, in series of three, the topmost head being that of Amitabha, the spiritual father of Avalokitesvara. Those looking forward, bear an aspect of benevolence; the left ones express anger at the faults of men, while those on the right smile graciously at the good deeds of mortals (2).

Avalokitesvara is found in an early triad with *Manjusri* and *Vajrapani*. He is principally worshipped in Northern Buddhism, but is unknown in Siam, Burma and Ceylon.

Buddhism entered Tibet about A.D. 640, in its Tantric or debased form, and with it the worship of *Avalokitesvara*, better known in this country as *Padmapani*, or the Lotus-bearer. *Padmapani* is the non-Tantra form of *Avalokitesvara* (3). He received from Amitabha the power of creation, and the present Buddhist world is held to be his work. He also propagates and protects Buddhism, until the fifth world, created by *Visvapani*, will appear (4).

Padmapani is extremely popular in Tibet, of which he is the tutelary god. His chief sanctuary is on Mount Potala, at

(1) The fixing of the number of hands and eyes at 1000, is merely expressive of multitude, and has no precise numerical significance. Waddell. The Buddhism of Tibet. p. 357.

(2) Monier Williams claims that the 3 tiers of heads indicate that *Avalokitesvara* looks down on the 3 worlds, that of desire, of form and formlessness. According to Eitel, they represent the triad: *Avalokitesvara*, *Manjusri* and *Vajrapani*, or Mercy, Wisdom and Force personified. Monier Williams. Buddhism. p. 199. — Eitel. Sanscrit-Chinese Dictionary. p. 18.

(3) Getty. The Gods of Northern Buddhism. p. 58 (Padmapani, the Lotus-bearer).

(4) After the death of Guatama, *Padmapani* is believed to have undertaken the work of propagation of Buddhism, until the creation of the 5th world. It is for this reason that he is extremely popular in Tibet, and also in Japan, under the name of Kwan-non (a corrupt pronunciation of Kwan-yin). Getty. The Gods of Northern Buddhism. p. 58.

Lhasa (1), and he is supposed to have been incarnate in the Dalai-Lama.

In his earliest form, he is represented as Avalokitesvara, in Northern India, with one head and two arms, generally standing, and holding in his left hand a full-blown lotus-flower, symbol of his creative power. Later on the vase, peculiar to Brahma, was added (2).

In the seventh century, Tantrism gave female energies, or consorts, to the celestial Bodhisattvas, as well as to most of the other gods. The most ancient form of a female *Kwan-yin* 觀音 is the *Sakti* or consort of *Padmapani*, better known as the *Green Tara* (3). Like her male counterpart, she is a “saviour and deliverer”. She is represented as a comely and bejewelled Indian lady, with uncovered head, seated on a throne, the left leg pendent, and holding in her left hand a long-stemmed lotus-flower.

PART III. THE GODDESS OF MERCY, KWAN-SHI-YIN 觀世音.

Kwan-yin 觀音, or *Kwan-shi-yin* 觀世音 (4), is the Chinese

(1) Eitel holds he was first heard of at *Potala*, at the mouth of the *Indus*, the reputed home of the ancestors of Sakyamuni, but his chief sanctuary is on *Mt Potala*, at *Lhasa*. Eitel. Three Lectures on Buddhism. p. 126.—Chinese Superstitions. Vol. VI. p. 164. note 1.

(2) Getty. The Gods of Northern Buddhism. p. 59.—In Tibet, his pictures are white, while in Nepal they are of a red colour. Foucher. Iconographie Bouddhique. P. II. p. 43.

(3) Getty. The Gods of Northern Buddhism. p. 71.—Waddell. The Buddhism of Tibet. p. 359.—L. de la Vallée Poussin believes that the transformation of *Avalokitesvara* into a woman had already been effected in India. See Johnston. Buddhist China. p. 270.

(4) Europeans, as well as most Chinese scholars look upon *Kwan-yin* 觀音 as a manifestation of *Avalokitesvara*. Getty. The Gods of Northern Buddhism.—The Lotus of the Good Law (*Saddharma-pundarika*), identifies *Avalokitesvara* with *Kwan-yin*. Eitel. Sanscrit-Chinese Dictionary. p. 18.—*Avalokitesvara* is the Indian name for the well-known Chinese deity, *Kwan-yin*. Hackmann. Buddhism as a Religion. p. 76 and 210.—In China, *Avalokitesvara* is represented as a woman called *Kwan-yin*. Monier Williams. Buddhism. p. 489.—*Kwan-yin* represents in Chinese Buddhism *Avalokitesvara*. Johnston. Buddhist China. p. 190, 267.

female counterpart, or *Sakti*, of *Avalokitesvara*. The *Mahayana School* entered China in the fifth century of the Christian era, and probably introduced *Kwan-yin* 觀音 into the country about the same time, or later (1). Kumerajiva, who entered China through Tibet A.D. 405 (2), and translated the *Lotus of the Good Law*, *Saddharma-pundarika*, was the first who employed the title *Kwan-shi-yin* 觀世音. The rendering *Kwan-tze-tsai* 觀自在, was introduced by *Hsüen-tsang* 玄奘, from the shorter Hindu name *Avalokita* (3). Despite all their efforts, the Indian Buddhist monks were unable to impose the Sanscrit name of the god on the Chinese. In India and Tibet, *Avalokitesvara* had but male attributes, whereas in the popular religious lore of China, *Kwan-yin* 觀音 is represented as a female. Whether the new worship was introduced by way of Tibet, or directly from India, through Turkestan, is historically difficult to establish. Another moot question is that of sex. Edkins holds that the feminine form did not appear in China before the early part of the 12th century (4). According to others, there is evidence that at a much earlier date, *Kwan-yin* 觀音 was regarded as a female (5). Some paintings of the 7th and 8th centuries are markedly feminine (6), though a few of the same period represent

(1) Edkins. Chinese Buddhism. p. 382, says she was worshipped probably in the *Han* 漢 dynasty (i.e. as early as the 3rd century A.D.); but this is not historically proved.

(2) See Chinese Superstitions. Vol. VI. p. 106. — Getty. The Gods of Northern Buddhism. p. 68.

(3) This new rendering, which means "self-existent", was introduced by *Hsüen-tsang*, instead of the older *Kwan-shi-yin* 觀世音. Edkins. Chinese Buddhism. p. 262. — Beal. A Catena of Buddhist Scriptures from the Chinese. p. 383.

(4) Edkins. Chinese Buddhism. p. 382. — Recorder. 1879 (Pootoo, Ancient and Modern. p. 119). — Giles. A Glossary of References. 2nd Ed. 1886 (Kwan-yin).

(5) Johnston. Buddhist China. p. 275. note 1 (where he quotes Fenollosa. Epochs of Chinese and Japanese Art).

(6) The reproduction of a painting by the Chinese artist *Yen Li-pen*, of the 7th century, is decidedly that of a female (see reproduction in Fenollosa. Illustration 34. French Edition. p. 94. A copy may be seen in Freer's Museum, Detroit. U.S.A.)

her as a male (1). From the 12th century down to the present day, it has been the custom in China to represent *Kwan-yin* 觀音 as a female (2). Various suggestions have been made as to how the Chinese came to regard her as a female divinity. 1^o *Avalokitesvara* may have been transformed into a woman in India, as the French Buddhist writer L. de la Vallée Poussin holds, and hence introduced into China in female form. In the middle of the 7th century, India had many Bodhisattvas with their *Saktis*, as we know from *Hsüen-tsang*'s narrative. Later on, when *K'ang-hsi* 康熙 sent to Tibet for an image of *Kwan-yin*, to be presented to the *P'u-t'o* shrine, *P'u-t'o-shan* 普陀山, the figure received was that of a female (3). Being scantily dressed, with only a few lotus leaves and some jewels, the monks threw a silk cloak over it. Round the pedestal are several white elephants and lions carved in wood, which all bespeak a foreign origin. 2^o The quality of Mercy, or the compassionate and helping principle of Buddhism, which is embodied in *Kwan-yin* 觀音, seems to have appealed to the Chinese as feminine rather than masculine (4). In other words, in deifying ideas, Chinese Buddhists, and possibly popular taste assigned feminine attributes to Mercy. 3^o *Kwan-yin* 觀音 is in many respects the counterpart of the Taoist goddess Holy Mother, Queen of Heaven, *T'ien-heu sheng-mu* 天后聖母. Both are worshipped as beneficent and compassionate goddesses, who save men from misery and peril,

(1) In the greater part of the representations of *Kwan-yin*, made in the time of the *T'ang* 唐 dynasty (A.D. 620-907), *Kwan-yin* wears a slight mustache. Fenollosa. Epochs of Chinese and Japanese Art. p. 96.—According to Johnston (Buddhist China. p. 275. note 1), the *Kwan-yin* of *Wu Tao-tze* 吳道子 (8th century) is distinctly male (see reproduction in Fenollosa. Ill. 35. p. 96).

(2) Fenollosa. Epochs of Chinese and Japanese Art. p. 96.—Edkins, however, adds. *Kwan-yin* is in masculine costume in temples, where great attention is paid to precedent, but the popular taste is in favour of a goddess rather than a god. Edkins. Chinese Buddhism. p. 383.

(3) Edkins. Chinese Buddhism. p. 261 (Gifts by *K'ang-hsi*).

(4) Getty. The Gods of Northern Buddhism. p. 68 (*Kwan-shi-yin*).—Edkins. Chinese Buddhism. p. 383.

especially from the dangers of the ocean; and both are regarded as the patrons and protectors of mothers, and as the givers of children (1). Buddhism would thus have borrowed from Taoism, as it did in many other cases (2). 4° Later intercourse with India may have also influenced the change of sex in *Kwan-yin* 觀音. *Hsüen-tsang* 玄奘, who visited India in the 8th century, remarked there a goddess with flowing garments, and holding a child in her arms (3). This was *Hariti* (4), then worshipped in Northern India as giver of children. When the worship of the Hindu goddess was introduced into China, she was confounded with *Kwan-yin* 觀音, and called "giver of sons". 5° The romantic story of *Miao-shen* 紗善, written in the 12th century (5), did much to establish the belief that *Kwan-yin* 觀音 was a female (6). It was about this time that Buddhist monks first settled in *P'u-t'o* island, *P'u-t'o-shan* 普陀山, and established there the worship of *Kwan-yin* 觀音 (7). The purpose of the legend was to give to the newly introduced deity a Chinese

(1) Johnston. Buddhist China. p. 268. A shrine to this Queen of Heaven, *T'ien-heu* 天后, is found at the entrance to one of the large temples dedicated to *Kwan-yin* in *P'u-t'o* island, *P'u-t'o-shan* 普陀山. — The Queen of Heaven is worshipped on the 29th day of the 2nd month. Chinese Superstitions. Vol. V. p. 574.

(2) See Wieger. Textes Philosophiques. p. 467, where the Author holds this opinion as probable.

(3) Or with several children climbing about her. Getty. The Gods of Northern Buddhism. p. 75.

(4) *Hariti*. A Hindu Goddess, protectress of children (Originally an ogress or cannibal demon, who devoured 449 out of her 500 children. Buddha saved the last, and converted the ogress, giving her a diet of pomegranates, the red fruit being supposed to resemble human flesh). Bulletin de l'Ecole Française d'Extrême Orient. Vol. XVII. n° 3 par Noël Péri. Hanoi 1917. — Getty. The Gods of Northern Buddhism. p. 75 (Hariti).

(5) See Chinese Superstitions. Vol. VI. p. 134. note 2 (The Legend of *Miao-shen* 紗善).

(6) The great popularity of the story hastened the general acceptance of the theory that *Kwan-yin* was a female. Johnston. Buddhist China. p. 281.

(7) It was about A.D. 915, that the Island of *P'u-t'o*, *P'u-t'o-shan* 普陀山, was taken possession of by Buddhists. Edkins. Chinese Buddhism. p. 139.

origin, but in this it failed. *Kwan-yin* 觀音 is essentially Indian in origin and form, and it is not proved she is a development of *Miao-shen* 紗善 (1).

Kwan-yin 觀音, or *Kwan-shi-yin* 觀世音 means “she who hears the sounds (prayers) of mortals; she who looks down upon the world, and hears its cries” (2). Kumerajiva, who entered China in the 5th century, was the first who rendered the Hindu name *Avalokitesvara* by its Chinese equivalent *Kwan-shi-yin* 觀世音. In *Kwan-yin* 觀音, mercy is symbolised, hence she is known to both Foreigners and Chinese as the “Goddess of Mercy”. According to Edkins, she is but a form of Buddha, coming into this suffering world in a lower position than Buddha, in order more effectively to instruct and save (3). Her great mission is to listen with compassion to the prayers of those who invoke her, to save all those who are in distress of body or mind, or in danger or peril, especially on the sea. For this merciful purpose, she may assume 32 different forms, and proceed to the various kingdoms of the world, to bear assistance and rescue suffering mortals (4). Like her counterpart *Avalokitesvara*, she also propagates and protects Buddhism, until the actual world, which is the fourth, will come to an end (5).

(1) Waddell. The Buddhism of Tibet. p. 359. — Johnston. Buddhist China. p. 270. — Getty. The Gods of Northern Buddhism. p. 73. — Chinese Superstitions. Vol. VI. p. 134. note 2.

(2) Monier Williams. Buddhism. p. 200. — Johnston. Buddhist China. p. 101, 267. — Edkins. Chinese Buddhism. p. 382 — Getty. The Gods of Northern Buddhism. p. 68. — Eitel. Sanscrit-Chinese Dictionary. p. 18. — See Beal for a rendering of *Kwan-yin* as “the voice that is everywhere diffused, the voice or word of Amitabha”. Beal. A Catena of Buddhist Scriptures from the Chinese. p. 384.

(3) Edkins. Chinese Buddhism. p. 384. — Chinese Superstitions. Vol. VI. p. 197.

(4) Edkins. Chinese Buddhism. p. 383. — Beal. A Catena of Buddhist Scriptures from the Chinese. p. 388. — Waddell. The Buddhism of Tibet. p. 356 (where he mentions 22 manifestations).

(5) Getty. The Gods of Northern Buddhism. p. 58. — Chinese Superstitions. Vol. VI. p. 199. note 4.

Kwan-yin 觀音, being the personification of Mercy, this latter quality seems to have appealed to the popular Chinese mind as feminine rather than masculine, hence she is generally represented at the present day in female form (1).

In Northern Buddhism, no divinity holds so large a place in popular worship as *Kwan-yin* 觀音 (2). It might even be said that she has eclipsed Buddha himself, and the other great Bodhisattvas. This is principally due to the mysterious and exceptional functions she fulfils in the Buddhist world. 1º She is associated with Amitabha, *O-mi-t'o-fuh* 阿彌陀佛, and the *Sakhavati*, or Western Paradise, *Si-t'ien* 西天, the land of supreme bliss for all Buddhists in China and Japan (3). The journey to this Pure Land is frequently represented by more or less crude woodcuts, which show boat-loads of Amitabha's worshippers, sailing over the bitter sea of human sorrow under the captainship of *Kwan-yin* 觀音 (4). They are thus saved, though all do not enjoy immediately the full bliss of their heavenly home. Those who have left their families, become disciples of Buddha, devoted their lives to acquiring merit, or practised filial piety, instantly enjoy the happiness of this heaven; others, though reborn there, are excluded for some time, nay for long kalpas, from the happy vision of Amitabha (5). During their period of expiation, they lie imprisoned within the closed calyx of a

(1) Edkins. Chinese Buddhism. p. 383. — Getty. The Gods of Northern Buddhism. p. 68. — Johnston. Buddhist China. p. 267.

(2) Eitel. Three Lectures on Buddhism. p. 125 (*Kwan-yin*). — Getty. The Gods of Northern Buddhism. p. 54. — Hackmann. Buddhism as a Religion. p. 76. — Johnston. Buddhist China. p. 101, 104.

(3) Johnston. Buddhist China. p. 100-101. — Chinese Superstitions. Vol. VI. p. 113 (Amitabha's *Sukhavati*, or Western Paradise, *Si-t'ien* 西天).

(4) See woodcut, representing the "ship of salvation", in which *Kwan-yin* leads souls to Amitabha's Paradise. Johnston. Buddhist China. p. 104.

(5) These committed heinous sins during life, but have been saved by invoking at the last moment the name of Amitabha. They are now in heaven, yet not of it, for they have no share in its delights, and are temporarily deprived of the joy of contemplating the glory of Amitabha. Johnston. Buddhist China. p. 107. — Chinese Superstitions. Vol. VI. p. 113. note 1.

lotus-flower. 2° She is a Saviour and a Deliverer. As the Paradise of Amitabha is the great desire of all Buddhists, so *Kwan-yin* 觀音 is worshipped as the Universal Saviour of all living beings (1). Like all Bodhisattvas, she began her legendary career by uttering 12 great vows to save mankind (2). Beal, translating from the Chinese the 24th chapter of the Lotus of the Good Law, *Saddharma-pundarika*, describes her saving power as follows: “though there were countless millions of creatures in the universe, all suffering from the miseries of human life, they need but invoke this name of *Kwan-yin* 觀音; the goddess immediately perceiving the sounds of the voice so pronounced shall deliver them all, be it from fire, sharp swords, raging torrents, thunder and lightning, venomous snakes, wild beasts, prison, robbers, enemies and demons of all kinds” (3). Pictorial representations of these extraordinary favours may be often seen in Chinese temple-frescoes. 3° She is a sea-goddess. This attribute may have some remote connexion with her function as captain of the “Bark of Salvation” (4), conveying souls to the blissful Paradise of the West. *Kwan-yin* 觀音 also presides over water (5), as *Ti-tsang* 地藏 over earth, *P'u-hsien* 普賢 over fire, and *Wen-shu* 文殊 over air. Some think she received this title, because she came over the seas from India to China, wafted on a lotus-leaf (6). Others hold that the function may have been borrowed from the Taoist Goddess, Holy Mother, Queen of Heaven, *T'ien-heu sheng-mu* 天后聖母. This latter deity saves men from

(1) Edkins. Chinese Buddhism. p. 261. — Beal. A Catena of Buddhist Scriptures from the Chinese. p. 383. — Johnston. Buddhist China. p. 274.

(2) Johnston. Buddhist China. p. 274. note 2 (Amitabha is said to have made over 40 such vows).

(3) Beal. A Catena of Buddhist Scriptures from the Chinese. p. 390. — Johnston. Buddhist China. p. 283.

(4) Johnston. Buddhist China. p. 269. — Chinese Superstitions. Vol. VI. p. 205. note 4.

(5) Edkins. Chinese Buddhism. p. 265.

(6) Eitel. Three Lectures on Buddhism. p. 128. — Chinese Superstitions. Vol. VI. p. 164. note 3 (The Legend of *Miao-shen* 妙善 states she was borne to *P'u-t'o-shan* 普陀山, on the back of a tiger).

misery and peril, and especially from dangers of the ocean (1). *Kwan-yin* 觀音, as goddess of the sea, is represented in temples with rocks and crudely-carved waves about her. Sailors, when starting on a voyage, pray to her for protection, while those who have escaped shipwreck, make thank-offerings at her altar. As a sea-goddess, she is especially worshipped in *P'u-t'o* island, *P'u-t'o-shan* 陀普山. 4° She is a giver of children, male and female (2). The belief that she is able to grant children to those who pray to her, is founded on a passage in the *Lotus of the Good Law*, *Saddharma-pundarika*, where we read: “if there be a woman, who desires a male child, and prays to *Kwan-yin* 觀音, the goddess will cause her to become the mother of a well-endowed and highly-gifted child; or if she desires a female child, she shall become the mother of one extremely beautiful, endowed with every gift, and beloved of all” (3). The worship of *Kwan-yin* 觀音, as giver of children, may also have been influenced by *Hariti* (4), and the Taoist goddess, Holy Mother, Queen of Heaven, *T'ien-heu sheng-mu* 天后聖母 (5), but to what extent, is difficult to determine. 5° It may be added that in China and Japan, *Kwan-yin* 觀音 is the idealization of womanhood (6). In her is concentrated all that is graceful and good, the virtues of compassion and gentleness, which are the ornament of the female sex. Chinese pictorial art has lavished upon *Kwan-yin* 觀音 its best inspiration, and depicted her as

(1) Johnston. Buddhist China. p. 268.—Wieger. Textes Philosophiques. p. 467.—Chinese Superstitions. Vol. VI. p. 204. note 4.

(2) Edkins. Chinese Buddhism. p. 262, 383.—Johnston. Buddhist China. p. 269-270.

(3) Beal. A Catena of Buddhist Scriptures from the Chinese. p. 391.

(4) Getty. The Gods of Northern Buddhism. p. 57 (Hariti).—Bulletin de l'École Française d'Extrême orient. Vol. XVII. n° 3. par Noël Péri. Hanoi, 1917.—Chinese Superstitions. Vol. VI. p. 203. note 4.

(5) This Taoist goddess is also regarded as the patron and protectress of mothers, and the giver of children. Johnston. Buddhist China. p. 268.—Chinese Superstitions. Vol. VI. p. 203.

(6) Hackmann. Buddhism as a Religion. p. 211.—Johnston. Buddhist China. p. 274.

captain of the “Bark of Salvation”, as sea-goddess amidst rock-scenery and waves, or in her function of bestower of children upon mothers who invoke her powerful assistance.

The Annals of the Northern Ts'i, *Peh-t'si-shu-chwan* 北齊書傳, furnish us a quaint legend on *Kwan-yin* 觀音. The emperor *Wu-ti* 武帝 (A.D. 483-494) beheld one day floating in the air a bright-coloured object, which gradually approached, and assuming the shape of a beautiful damsel, finally landed beside him. She was of colossal stature, and bore the aspect of *Kwan-yin* 觀音 (1).

The famous *Hsü Tze-ts'ai* 徐子才, Imperial physician to the Court of *Ts'i* 齊, states that this emperor was haunted with voluptuous visions, and his imagination being excited, he took one of these fancies for an apparition of *Kwan-yin* 觀音.

Another legendary life of *Kwan-yin* 觀音, found by the Lady *Kwan* 管, consort of Duke *Chao-wei* 趙魏, in A.D. 1305 (tenth year of the reign of *Ch'eng-sung* 成宗 A.D. 1295-1308), relates that a king had three daughters, the eldest named *Miao-yin* 紗音; and two younger ones, named respectively *Miao-yuen* 紗緣 and *Miao-shen* 紗善 (2).

Kwan-yin 觀音 appeared one day in the private apartments of the king, disguised under the form of *Miao-yin* 紗音. In the time of the *T'ang* 唐 dynasty (A.D. 620-907), *Miao-yin* 紗音 was regarded as a form of the Goddess *Kwan-yin* 觀音.

The abridged life of *Kwan-yin*, *Kwan-shi-yin chwan-lioh* 觀世音傳略, calls her *Miao-shen* 紗善 (3), and relates how she refused

(1) Both *Wu-ti* 武帝 and his son, the heir apparent, were devoted adherents of Buddhism. They invited into the palace the most famous Buddhist monks, who exposed before them and the courtiers the principal tenets of the new religion, especially on “Rewards and Punishments”. McGowan. Imperial History of China. p. 220.

(2) The above work seems to have borrowed those names from the “Legend of *Miao-shen* 紗善”, composed A.D. 1102. Chinese Superstitions. Vol. VI. p. 134. note 2.

(3) This, and the other incidents related here, agree on the main with the “Legend of *Miao-shen* 紗善”. See Chinese Superstitions. Vol. VI. p. 134-196.

to marry, the various cruel means adopted by her father to compel her to change her mind, how she overcame all obstacles, the sublime heroism which caused her to pluck out her eyes and sever her two hands, in order to make a medecine which would restore her dying father to health (1). As the blood gushed forth from her wounds, she was suddenly rewarded with a thousand hands and eyes (2), thus realizing what had been foretold her by Buddha.

Yuen-chwang 元 裝 (3) is also credited with the translation of a volume of *Dharanis*, attributed to the eleven-headed *Kwan-yin* 觀 音.

1°. *Opinions of Chinese Writers on the origin and sex of Kwan-yin.*

A). Arguments attributing to her the masculine sex.

Hu Ying-lin 胡 應 麟, a celebrated scholar, native of *Lank'hsien* 蘭 翳 縣, in *Chekiang* 浙 江, and who lived during the reign of *Wan-lih* 萬 歷 (A.D. 1573-1620), of the *Ming* 明 dynasty, held that *Kwan-yin* 觀 音 was a man, and not a woman. He quotes in favour of this opinion *Wang Ch'ang-kung* 王 長 公, author of a life of *Kwan-yin* 觀 音, gleaned from the two works, the *Lenga Sutra*, *Leng-yen-king* 楞 嚴 經, (4), and *P'u-men-p'in-king* 普 門 品 經. The learned writer endeavours to show that the Buddhist monks, who lived in the time of the *Yuen* 元, or Mongol dynasty (A.D.

(1) See the "Legend of *Miao-shen* 紗 善". Chinese Superstitions. Vol. VI. p. 178-180, 191-192.

(2) See above how the Tantra School gave 1000 arms and eyes to *Avalokitesvara*. Chinese Superstitions. Vol. VI. p. 198-199.

(3) *Yuen-chwang* 元 裝. Another name for *Hsüen-tsang* 玄 裝, the Buddhist monk, who visited India (A.D. 629-645), and returned with 657 volumes of *Sutras*, images and relics. Mayers. Chinese Reader's Manual. p. 290. — Chinese Superstitions. Vol. VI. p. 106. note 4.

(4) The *Lenga Sutra*. Full name *Langkavatara Sutra*. A philosophical treatise on the so-called instructions of Buddha concerning the mind. Out of the mind, there is held to be no Buddha. Edkins. Chinese Buddhism. p. 130. — Eitel. Sanscrit-Chinese Dictionary. p. 61.

1280-1368), invented the Legend of *Miao-shen* 妙善 (1), and made of this Chinese saint the goddess *Kwan-yin* 觀音.

Hu Ying-lin 胡應麟 quotes also several other works. These, pursues the writer, relate the life and acts of *Kwan-yin* 觀音, under the *Tsin* 晉 (A.D. 265-420), *Sung* 宋 (A.D. 420-479), *Ts'i* 齊 (A.D. 479-502), *Liang* 梁 (A.D. 502-557), *Ch'en* 陳 (A.D. 557-590), and *Sui* 隋 (A.D. 590-620) dynasties, that is from the 3rd to the 7th century (2), and in them this deity is represented at times as a Buddhist monk, at others as a Taoist priest, *Tao-shi* 道士, or a god, but never as a woman.

The work, entitled *Shih-yuen ch'u-liu shan-tung lin-ki* 什元楚廬山東林記, represents this deity with all the attributes of a man, majestic mien, dress, gait etc...

T'an Wu-ch'an 曙無懶, who translated the Tripitaka, *Pao-tsang-king* 寶藏經 (3), in the time of the *Liang* 梁 dynasty (A.D. 502-557), holds that *Kwan-yin* 觀音 was *Puh-hsüen* 不睖, eldest son of a *Cakravarti* (4), or king who turns the Wheel of the Law, *Chwan-lun* 轉輪.

(1) This legend was composed in A.D. 1102, under the Northern Sung dynasty, *Peh-Sung* 北宋, nearly 200 years before the *Yuen* 元 dynasty commenced to rule the country. See Chinese Superstitions. Vol. VI. p. 134. note 2.

(2) The *Mahayana* School entered China in the 5th century, and the Lotus of the Good Law, *Saddharma Pundarika* (the scriptural basis of *Kwan-yin*'s cult), was translated into Chinese about A.D. 417. There is, therefore, little probability that a life of *Kwan-yin* should have been written so early as the 3rd century. See Chinese Superstitions. Vol. VI. p. 201.—Johnston. Buddhist China. p. 272.

(3) The Tripitaka, *Pao-tsang-king* 寶藏經, literally "Precious Collection or Treasury. The Buddhist Canon. Eitel. Sanscrit-Chinese Dictionary. p. 150.

(4) *Cakravarti*. Literally, a holy king. A military monarch and conqueror, who governs part, or the whole of a universe. A universal monarch. Eitel. Sanscrit-Chinese Dictionary. p. 142. — Monier Williams. Buddhism. p. 15.—Chinese Superstitions. Vol. VI. p. 104. note 4; p. 108. note 3.

Some Buddhist works, translated in the time of the *Ts'in* 秦 dynasty (B.C. 249-206), that is about three centuries before Buddhism entered China (1), mention also this *Puh-hsüen* 不 胤, and state he was none other than *Kwan-yin* 觀 音.

So far, we have various Chinese writers holding that *Kwan-yin* 觀 音 was a man.

Another work, called the Sutra of the All-powerful *Kwan-yin* *Kwan-shi-yin*, *Teh-ta-shi show-shwoh-king* 觀 世 音 得 大 勢 受 說 經, gives the origin of *Kwan-yin* 觀 音 as follows: in the kingdom of Buddha, *Jü-lai* 如 來, whence are excluded all women, the ruler *Wei-teh* 威 德 one day enjoyed himself in the royal park. While plunged into a deep slumber, two lotus-flowers suddenly sprang up beside him, and brought forth two male children (2). The one on the left was called "Precious Wish", *Pao-i* 寶 意, or *Kwan-yin* 觀 音; while the child on the right was called "Precious Excellence", *Pao-shang* 寶 尙, or he who possessed great power, *Teh-ta-shi* 得 大 勢. This legend confirms the view set forth above that *Kwan-yin* 觀 音 was a man.

We shall close these extracts with the following passage from the Historic Annals of the *Liang* 梁 dynasty (A.D. 502-557). During the time of the above dynasty, a heavenly deity, named *Kwan-yin* 觀 音, was much worshipped in the kingdom of *Fu-nan* 扶 南 (3), which lay to the South of the Feudal State of *Jeh-nan* 日 南.

A bronze image of this deity represented him at times with two faces and four hands, and at others with four faces and eight hands, in which various objects were held, a child, a bird, and

(1) Buddhism was officially introduced into China A.D. 65, under the emperor *Ming-ti* 明 帝, of the Later Han dynasty, *Heu-Han* 後 漢.

(2) The intelligent reader will not fail to remark the utter absurdity of this legend as a proof that *Kwan-yin* was a man.

(3) *Fu-nan* 扶 南. The kingdom of Cambodia, according to Beal. Beal. Four Lectures on Buddhist Literature in China. Lecture I. p. 26.

sometimes the sun and moon (1). In this country, Buddhism reckoned numerous followers, and the deity worshipped there was called *Kwan-shi-yin* 觀世音.

B). Arguments attributing to her the feminine sex.

All the lives of *Kwan-yin* 觀音, dating from the time of the *Yuen* 元, or Mongol dynasty (A.D. 1280-1368), down to the present day, the fanciful Records of Western Countries, *Si-jiu-ki* 西遊記 (2), statues and pictures of this deity represent her in female form and garb; as a goddess filled with mercy and compassion towards all beings, lending an attentive ear to the prayers of mortals, and bearing them assistance in their sufferings and perils, as her name Goddess of Mercy, *Kwan-shi-yin* 觀世音, suggests, that is she who hears the sounds or prayers of the world (3).

The preceding facts show only that *Kwan-yin* 觀音 was represented in female form from the 13th century down to the present day, but enlighten us in nowise with regard to the period which preceded the Mongol dynasty (4).

2^o. When was *Kwan-yin* first represented in female form?

Hu Ying-lin 胡應麟, quoted above, holds that she was not represented as a woman until the time of the *Sung* 宋 (A.D. 960-

(1) This seems to have been *Marichi*, the personification of light, and Goddess of the Dawn. She is represented as a female with 8 arms, two of which hold aloft the sun and moon. Eitel. Sanscrit-Chinese Dictionary. p. 75.—Getty. The Gods of Northern Buddhism. p. 117.—Chinese Superstitions. Vol. V. p. 577. note 4.

(2) *Si-jiu-ki* 西遊記. A fanciful account of the journey, which *Hsüen-tsang* 玄奘, a Buddhist monk, made to India in the 7th century, and after sojourning 17 years in the country, returned with 657 volumes, images and pictures, all relating to Buddhism. Wylie. Notes on Chinese Literature. p. 202.—Giles. Chinese Biographical Dictionary. p. 313.—Chinese Superstitions. Vol. V. p. 694. note 2.

(3) See above. Chinese Superstitions. Vol. VI. p. 204.

(4) See the sex of *Kwan-yin* discussed for the 7th and 8th centuries. Chinese Superstitions. Vol. VI. p. 201-202.

1280) and *Yuen* 元 (A.D. 1280-1368) dynasties, or in other words not before the 10th century (1).

The Taoist priest *Show-yai* 壽涯 seems to have been the first, who, under the *Sung* 宋 dynasty, mentioned her as a woman, and celebrated in poetic strains her unparalleled beauty and charms, which surpassed the splendour of the morning dew-drops, or the brilliant hues of an isicle, when lighted up by the rays of the rising sun.

Another poet, *Cheng Lung-yiu* 甄龍友, sings her praises as merciful goddess, who leads to the blissful Land of the West.

It seems to be also in the time of the *Sung* 宋 dynasty (A.D. 960-1280), that the Buddhist monk *P'u-ming* wrote the legendary story of the Chinese princess *Miao-shen* 紗善 (2), whom he endeavoured to pass off for *Kwan-yin* 觀音 (3).

In a life of *Kwan-yin*, *Kwan-yin-chwan* 觀音傳, we find it related that in the reign of the emperor *Hsien-tsung* 憲宗 (A.D. 806-821), of the *T'ang* 唐 dynasty, the goddess was engaged in the work of converting the inhabitants of Western *Shensi* 陝西 (4). For this purpose, she metamorphosed herself into a charming damsel, and promised she would marry the scholar, who could learn by heart in one night the *P'u-men-p'in-king* 普門品經. The following morning twenty bright literati advanced, and declared they could recite the whole classic through.

How can I take simultaneously twenty husbands, said *Kwan-yin* 觀音. I am willing to take the one, who can recite to-morrow

(1) This Chinese writer ignores the paintings made by the artists *Yen Li-pen* and *Wu Tao-tze* 吳道子, in the 7th and 8th centuries, and which already represented her as a female. Chinese Superstitions. Vol. VI. p. 201-202.

(2) This romantic legend was composed in A.D. 1102, in the reign of *Hwei-tsung* 徽宗, towards the close of the Northern Sung dynasty, *Peh-Sung* 北宋. Chinese Superstitions. Vol. VI. p. 134. note 2.

(3) See above. Chinese Superstitions. Vol. VI. p. 203-204.

(4) One of the functions of *Kwan-yin* 觀音 is to propagate and protect Buddhism throughout the world. Chinese Superstitions. Vol. VI. p. 204.

morning the whole Diamond Sutra, *Kin-kang-king* 金剛經 (1). Some ten scholars still succeeded in achieving this wonderful feat of memory.

A third selection became thus necessary. She now promised to marry the one, who, after three days, could memorize the 7 volumes of the Saddharma Pundarika Sutra, *Fah-hwa-king* 法華經 (2). The only one who succeeded in this last ordeal, was the youthful *Ma* 馬. Hereupon, *Kwan-yin* 觀音 took him for her lord, but unfortunately before the marriage dinner took place, she died all of a sudden, and was buried a short time afterwards.

Later on, an aged Buddhist monk, leaning on a staff, knocked at the door of *M^r Ma* 馬, and inquired about the health of his newly-married wife. She is dead, was the reply given him, and to confirm these words he was led to her tomb. The monk struck the mound with his staff, and immediately the coffin flew open. Upon examining its contents, the only things found were the two collar-bones, but changed into pure gold. The monk drew them out with the end of his staff, and forthwith they fled away through the midst of the air.

On account of the above legend, *Kwan-yin* 觀音 is sometimes styled the consort of the youthful *Ma* 馬.

The work entitled “Praises of famous Buddhist Monks”, *Ts'an-hwo-shang-tsan* 璀和尙贊, quoted by the writer, taunts humorously *M^r Ma* 馬, and invites him to seek in what family may be treasured the bones of his faithless spouse. Such legends as the

(1) *Kin-kang-king* 金剛經, or the Diamond Sutra. A condensation of the *Prajna-paramita*, a philosophical Buddhist work, translated for the 1st time into Chinese by Kumerajiva. Eitel. Sanscrit-Chinese Dictionary. p. 159.—Edkins. Chinese Buddhism. p. 8.

(2) *Saddharma Pundarika*, or Lotus of the Good Law. One of the canonical books of the Nepalese; the standard classic of the Lotus School. It is strongly saturated with Tantra ideas. Chapter 24 treats on *Kwan-yin* 觀音, and is published separately for the devotees of the goddess. Eitel. Sanscrit-Chinese Dictionary. p. 106.

above, have done much to accredit the idea that *Kwan-yin* 觀音 was a woman.

3°. *Was there a Goddess of Mercy worshipped in China before the introduction of Kwan-yin?*

Eitel (1) admits that a Goddess of Mercy may have been worshipped in China before the introduction of the *Mahayana* into the country. According to Edkins (2), this is going too far, and in fact there is no historical proof that a Goddess of Mercy existed there prior to the introduction of Indian Buddhism (3). If any such goddess was worshipped earlier than the female form of *Avalokitesvara*, this divinity could have been none other than the legendary Chinese princess *Miao-shen* 紗善. But this fabulous saint is said to have lived B.C. 2587, or later (4), and to have led a Buddhist life long before Buddha himself was born; then nothing is heard of her till the 11th or 12th century, when Buddhist monks settled in P'u-t'o island, *P'u-t'o-shan* 普陀山 (5), and the worship of *Kwan-yin* 觀音 began to spread throughout the whole of Northern China. The inventor of this romantic tale wrote it when Buddhism

(1) Eitel. Sanscrit-Chinese Dictionary. p. 19-20 (*Avalokitesvara*).—Getty. The Gods of Northern Buddhism. p. 69 (*Kwan-shi-yin*).

(2) Edkins. Chinese Buddhism. p. 415.—Getty. The Gods of Northern Buddhism. p. 69.

(3) No documents have been found showing that *Kwan-yin* is a development of *Miao-shen*, or that the latter was worshipped as Goddess of Mercy before the introduction of Buddhism into China. Getty. The Gods of Northern Buddhism. p. 69.

(4) Some Chinese legends identify her father with king Chwang, *Chwang-wang* 莊王 (B.C. 696), of the *Chow* 周 dynasty. Getty. The Gods of Northern Buddhism. p. 69.—Chinese Superstitions. Vol. VI. p. 134. note 2.

(5) The establishment of Buddhism in P'u-t'o Island, *P'u-t'o-shan* 普陀山, was not earlier than the 10th century. Edkins. Chinese Buddhism. p. 137.—Chinese Superstitions. Vol. VI. p. 203. note 7.

and Taoism were fully developed (1), and had for his purpose to give to the newly introduced deity a Chinese origin. Despite all his efforts, *Kwan-yin* 觀音 remains thoroughly Indian, and it is not proved that she is a development of *Miao-shen* 紗善 (2).

As previously stated (3), *Kwan-yin* 觀音 is in many respects the counterpart of the Taoist goddess, Queen of Heaven, *T'ien-heu* 天后. Both are compassionate, and save men from misery and peril, especially from the dangers of the ocean; both also are regarded as the patrons and protectors of mothers, and as the givers of children. This Queen of Heaven, *T'ien-heu* 天后, was the sixth daughter of a sub-district magistrate in *Foochow* 福州. Born A.D. 979, she is especially a sea-goddess, and hence much worshipped by Southern sailors (4); her image is even found at *P'u-t'o* island, *P'u-t'o-shan* 普陀山 (5). Buddhists thus associated her with the worship of *Kwan-yin* 觀音, but no documents show that she is the Buddhist Goddess of Mercy.

Literati and others, who have written on *Kwan-yin* 觀音, the various lives of the goddess, and general popular opinion in China, all agree in assigning to her a Buddhist origin (6).

Taoist priests, *Tao-shi* 道士, have later on borrowed *Kwan-yin* 觀音 from Buddhism, and set up her image in their temples

(1) See the medley of Buddhism and Taoism in the Legend of *Miao-shen* 紗善 (Metempsychosis, the Western Paradise, Yoga doctrine, while the princess and her family are finally canonized by the Pearly Emperor, *Yuh-hwang* 玉皇, supreme god of the Taoist Pantheon). Chinese Superstitions. Vol. VI. p. 134-196.

(2) Getty. The Gods of Northern Buddhism. p. 69, 73.—Chinese Superstitions. Vol. VI. p. 204. note 1.

(3) See Chinese Superstitions. Vol. VI. p. 202-203.

(4) Chinese Superstitions. Vol. V. p. 574. 29th day of the 2nd month.

(5) A shrine to the Queen of Heaven, *T'ien-heu*, is found at the entrance to one of the large temples dedicated to *Kwan-yin* in *P'u-t'o* island, *P'u-t'o-shan* 普陀山. Johnston. Buddhist China. p. 268.

(6) Chinese Buddhists acknowledge that the original seat of *Kwan-yin*'s worship was at a great distance from China, generally assumed to be Potala. Johnston. Buddhist China. p. 270.

to be worshipped by their devotees. Buddhists could not reasonably object to this mutual exchange of divinities, as they themselves frequently borrowed from Taoism (1).

Images of *Kwan-yin* 觀音 are sometimes found bearing the inscription “Sage (apparently Taoist) of the Merciful Barge”, *Tze-hang tao-jen* 慈航道人. Now, all pagans, including even Taoists themselves, when questioned by the Author, unanimously replied that the expression *Tao-jen* 道人 does not suggest a Taoist origin, but means that through a desire of perfection, she became a menial in the Monastery of the White Sparrows, *Peh-tsioh-sze* 白雀寺 (2). In fact, *Tao-jen* 道人 is a term designating any menial in a temple, or a person that aspires to perfection, even in a Buddhist monastery (3).

4º. *Various representations of Kwan-yin* 觀音 *in female form.*

A). From the 5th down to the 10th century.

A chapter on the pictorial art in China, taken from the ponderous encyclopædia *T'ai-p'ing yü-lan* 太平御覽 (4), published for the first time by *Li-fang* 李方, A.D. 983, will furnish us the best list of representations of *Kwan-yin* 觀音, from the earliest times down to the 10th century.

(1) See Chinese Superstitions. Vol. III. Preface. p. I (Buddhism borrowed from Taoism both gods and charms).

(2) See above. The Legend of *Miao-shen* 紗善. Chinese Superstitions. Vol. VI. p. 148. note 2.

(3) *Tao-jen* 道人. Up to A.D. 500, Buddhists called themselves *Tao-jen* 道人, that is men seeking for reason, or intelligent men, denoting thereby their aspirations after *Bodhi* (enlightenment). Williams. Dictionary of the Chinese Language.

(4) *T'ai-p'ing yü-lan* 太平御覽. This encyclopædia comprises 1000 volumes, divided into 55 sections. The emperor *T'ai-tsung* 太宗 (A.D. 976-998), 2nd of the *Sung* 宋 dynasty, revised it throughout, reading 3 books per day. Quotations are given from over 2000 works now almost extinct. A new reprint was published in 1572, and another in 1812. It is on the whole a most important repertory. Wylie. Notes on Chinese Literature. p. 183.

1°. Kwan-yin with 36 arms, *San-shih-luh-pi kwan-yin* 三十六臂觀音.

This image represents *Kwan-yin* 觀音 with 36 arms. It is attributed to the artist *Fan-k'iung* 范瓊, and differs little from the two images of the goddess, as she appeared once on the Fragrant Hill, *Hsiang-shan* 香山 (1), in the district of *Paofung-hsien* 寶豐縣, in *Honan* 河南; and again at *Tung-tsing* 東津, in the province of *Hupeh* 湖北. Despite the great number of arms, they are all distinctly represented, and one may discern the various objects which the goddess holds in her hands. The image, however, is barely a foot high.

2°. Kwan-yin with floating hair, *P'i-fah kwan-yin* 披髮觀音.

This image represents *Kwan-yin* 觀音 standing on a stone, and according to popular belief, the colour changed as the stone was one day immersed in water. The hair of the goddess floats loosely over the shoulders, while her garments are of rich material and display the most brilliant hues. The above image, says *Li-fang* 李方, seems to belong to the period of the five short-lived dynasties (A.D. 907-960), or even to the latter part of the House of *T'ang* 唐 (A.D. 800-900). It can hardly be attributed to *Wu Tao-tze* 吳道子 (2), as the lively colouring and rich dress are in strong contrast with the sober tone so characteristic of his works.

3°. The long-girdled Kwan-yin, *Ch'ang-ta kwan-yin* 長帶觀音.

This image is the work of the Hanlin doctor, *Li Peh-shi* 李白時, surnamed *Li Kung-lin* 李公麟, and known also as the "Sleeping

(1) The Fragrant Hill, *Hsiang-shan* 香山. A name given to *P'u-t'o*, *P'u-t'o-shan* 普陀山, in the Legend of *Miao-shen* 紗善, but here said to be in *Honan* 河南. See Chinese Superstitions. Vol. VI. p. 164-165.

(2) *Wu Tao-tze* 吳道子 (8th century, A.D.). One of the most famous artists of China, and founder of the Japanese school of painters. The emperor *Hsüen-tsung* appointed him Imperial artist-in-chief of the palace. His style was original, and he drew figures of men and animals, gods, landscapes and foliage, with equal success. Giles. Chinese Biographical Dictionary. p. 889.

Dragon", *Lung-mien kü-shi* 龍眠居士. He lived in the time of the Northern Sung dynasty, *Peh-Sung* 北宋 (A.D. 960-1127).

Kwan-yin 觀音 is represented wearing a long girdle trailing to the rear. The artist invented this novel style merely to excite the curiosity of spectators, but despite its quaintness, the goddess lost nothing of her majestic dignity.

4º. *Kwan-yin* recumbent, *Wo-kwan-yin* 臥觀音 (1).

This image is engraved on stone, and represents *Kwan-yin* 觀音 in a recumbent posture. It is attributed, as the preceding one, to the artist *Li Peh-shi* 李白時, who engraved it for the benefit of *Lü-kwan-wen kih-fu* 呂觀文吉甫, of *Yen-angan* 延安, in *Shensi* 陝西.

According to the compiler of the above ancient encyclopædia, *Kwan-yin* 觀音 was frequently represented in female form, in the time of the *T'ang* 唐 dynasty, and in that of the five short-lived dynasties, *Wu-t'ai* 五代, that is from the 9th to the 10th century (2).

In confirmation of Li-fang's views, it may be added that a print attributed to *Wu Tao-tze* 吳道子, who lived in the 8th century, represents *Kwan-yin* 觀音 distinctly in female form. The goddess is standing, and wears the high head-dress of the Gandhara School, long-flowing garments, girdle and ear-rings. The feet are conspicuous, a fact which shows that Chinese ethical taste had not yet influenced her form (3).

(1) *Wo* 臥, to rest, to lie down, to repose. *Wo-kwan-yin* 臥觀音, "the recumbent or reclining *Kwan-yin*". Williams. Dictionary of the Chinese Language.

(2) See above. Chinese Superstitions. Vol. VI. p. 201. note 6. where *Yen Li-pen* has been already quoted, even for the 7th century.

(3) See this print reproduced in the present volume. Illustration. 38. — Johnston holds that another representation of *Kwan-yin*, made by *Wu Tao-tze*, and reproduced in Fenellosa, is distinctly male. Opinions differ much on the matter. Johnston. Buddhist China, p. 275. note 1.—Fenellosa. Epochs of Chinese and Japanese Art. p. 96. Illustration 35.—Chinese Superstitions. Vol. VI. p. 202. note 2.

B). From the 10th century to the present day.

From the time of the *Sung* 宋 dynasty (A.D. 960-1280) down to the present day, it has been the custom in China to represent *Kwan-yin* 觀音 as a female (1). Fenellosa, describing the evolution of Chinese art at this period, remarks: “the *T'ang* 唐 dynasty (A.D. 620-907) considered this deity as a great demiurge or creator, while the artists of the *Sung* 宋 dynasty (A.D. 960-1280) laid stress on her maternal character” (2). Images of *Kwan-yin* 觀音 represent her in various forms and attitudes, some with one head and two arms, others with three, five or eleven heads, while the arms vary from 4 to 1000, and even occasionally attain 22,000 (3). The one thousand-armed *Kwan-yin* is a Tantra form, and very popular in China. It resembles much the one thousand-armed *Avalokitesvara*, described above (4), though the Chinese endeavour to explain this form in their own peculiar way. In all early forms of *Kwan-yin* 觀音, the features are Indian, with long-lobed ears, and the feet either pendent or crossed in Hindu fashion. Later on, the features became more and more Chinese, influenced by the legend of *Miao-shen* 紗善, and the tendency to give her a native origin and form.

1^o. *Kwan-yin* in non-Tantra form, or with one head and two arms.

Like *Avalokitesvara*, of which she is the counterpart (5), *Kwan-yin* 觀音 is represented with one head and two arms, and may be either standing or sitting. This form may also wear the five-leaved crown of a Bodhisattva, and be seated on a lotus-throne (6). On

(1) Johnston. Buddhist China. p. 267. — Edkins. Chinese Buddhism. p. 383.

(2) Fenellosa. Epochs of Chinese and Japanese Art. p. 97 (French edition). — Johnston. Buddhist China. p. 276.

(3) According to Edkins, there are even representations with 84,000 arms and hands. Edkins. Chinese Buddhism. p. 383.

(4) See Chinese Superstitions. Vol. VI. p. 197 and 199.

(5) Chinese Superstitions. Vol. VI. p. 200. note 4; p. 201.

(6) See Illustration 40, where she is represented as a Bodhisattva, crowned and seated on a lotus-throne.

the right is a vase, symbol of Padmapani, while on the left is a dove, symbol of fecundity. Sometimes a roll of prayers is held in the right hand. The face is Indian in aspect, with long-lobed ears. This form holds no child.

2^o. Kwan-yin seated on a lion, *Simhanada Kwan-yin* (1).

This image represents the goddess sitting sideways on a lion, with the left leg pendent. The head of the animal is turned upwards towards the goddess. A similar form represents her seated on an elephant (2). The features, long-lobed ears and head-dress are thoroughly Indian.

3^o. Kwan-yin giver of children, *Sung-tze kwan-yin* 送子觀音 (3).

This form seems to have entered China from Turkestan about the 7th century, or later (4). At this time, *Hariti* was worshipped in Northern India, and seems to have furnished the model of Kwan-yin, giver of sons. *Hsüen-tsang* 玄奘 says she was represented in flowing garments, and holding a child in her arms, or with several children climbing about her (5). In present-day images, Kwan-yin, giver of sons, *Sung-tze kwan-yin* 送子觀音, holds a child in her arms. She has flowing garments, and drapery falling from her head over her shoulders. This form is standing. Another represents

(1) This is a form of Avalokitesvara, described above. Chinese Superstitions. Vol. VI. p. 198.

(2) The Sicawei Museum of Antiques has a fine specimen of Kwan-yin seated on a lion, and another representing the goddess sitting on an elephant.

(3) Some early missionaries mistook this form of Kwan-yin for the Virgin and Child, and imagined it was borrowed from Christian sources, but this does not seem proved. See Kircher. *China Illustrata*. p. 133 (Ay una imagen de una muger con un Ninno en sus brazos). — Edkins. Chinese Buddhism. p. 242.

(4) A small painting of Kwan-yin with head-drapery, and holding a child, was discovered by Herr von Le Coq at Turfan, and is said to date even from the 5th century. Getty. *The Gods of Northern Buddhism*. p. 70.

(5) See Chinese Superstitions. Vol. VI. p. 203. note 3. — Getty. *The Gods of Northern Buddhism*. p. 75.

her seated on a rock, with a cluster of bamboos to the rear. Beneath the rock are lotus-flowers, floating on the surface of the waters. The goddess holds a child on her knee, while beside her is *Lung-nü* 龍女, bearing a willow-branch in a vase. Higher up is a dove, and on the right *Wei-t'o* 章陀, valiant protector of Buddhism (1).

4°. Kwan-yin with the fly-flap (2).

This image represents the goddess standing on a rock, which overhangs the sea. She extends her fly-flap to a child borne on a skiff, and wafted on the surface of the waters. The sea symbolises the various phases of metempsychosis, and the child a soul that begs the all-powerful goddess to hasten its rebirth in a happier condition.

5°. Kwan-yin crossing the sea, *Kwo-hai kwan-yin* 過海觀音 (3).

This image of *Kwan-yin* 觀音 alludes to her legendary passage from *Potaloka*, at the mouth of the Indus, to *P'u-t'o* island, *P'u-t'o-shan* 普陀山, on the coast of *Chekiang* 浙江. She performed this long voyage seated on a lotus-leaf (4). Kwan-yin crossing the sea is represented in temple-frescoes amidst rock and water scenery, and sometimes attended by her faithful acolythes *Shen-ts'ai* 善才 and *Lung-nü* 龍女 (5).

(1) See Chinese Superstitions. Vol. I. Illustration I. (Kwan-yin presenting a child to mothers praying for offspring). The group does not represent maternal affection, or the mother and child. The child is purely a symbol, and is stiffly held by the goddess. Getty. The Gods of Northern Buddhism. p. 71.

(2) See Wieger. Textes Philosophiques. p. 476 (Koan-yin aux chasse-mouches).

(3) See Edkins. Chinese Buddhism. p. 262.—Johnston. Buddhist China. p. 268.—Getty. The Gods of Northern Buddhism. p. 72.

(4) See Chinese Superstitions. Vol. VI. p. 206. note 6. — Eitel. Three Lectures on Buddhism. p. 128.

(5) Edkins. Chinese Buddhism. p. 242.—Chinese Superstitions. Vol. VI. p. 169.

6°. Kwan-yin of the eight sufferings, *Pah-nan kwan-yin* 八難觀音 (1).

This image is a form of *Padmapani*, and represents 8 metamorphoses assumed for the purpose of saving mankind from 8 kinds of suffering. The goddess wears a crown of eight heads, disposed in two tiers of four. Shipwrecked sailors are seen wafted on the surface of the waters, or a traveller who escapes from a wild beast. The deliverer *Kwan-yin* 觀音 stands by.

7°. Kwan-yin with the fish-basket (2).

This form represents Kwan-yin standing on a lotus-flower, and bearing in her hands a fish-basket. Beside her are crudely-carved waves. The goddess wears flowing garments, and the peculiar head-dress of the Gandhara School. This image is connected with the legendary incident of *Miao-shen* 紗善 (3), and the son of the dragon king, *Lung-wang* 龍王, who had taken the form of a carp, and being caught by a fisherman, was exposed for sale in the market. *Miao-shen* 紗善 despatched *Shen-ts'ai* 善才 to purchase the fish, and set it at liberty. Kwan-yin with the fish-basket is very popular in Japan (4).

8°. Kwan-yin saving wandering souls, *Yü-lan kwan-yin* 盂蘭觀音.

This image represents *Kwan-yin* 觀音 fulfilling her function of Saviour and Deliverer (5), rescuing all souls that invoke her name,

(1) Edkins. Chinese Buddhism. p. 246. — Getty. The Gods of Northern Buddhism. p. 73. — Johnston. Buddhist China. p. 288. Strictly speaking, these are 8 states or situations, in which it is impossible to hear the law of Buddha, and therefore difficult to attain salvation.

(2) Getty. The Gods of Northern Buddhism. p. 87. — Johnston. Buddhist China. p. 291. — Chinese Superstitions. Vol. VI. p. 168. note 4.

(3) See Chinese Superstitions. Vol. VI. p. 168. Fenellosa, ignoring this legend, mistook the symbolism of the fish. Epochs of Chinese and Japanese Art. p. 101 (French edition).

(4) See the *Butsuzo-Zui*, or Japanese Manual of Buddhist divinities.

(5) Chinese Superstitions. Vol. VI. p. 204 and 206.

and leading them to the paradise of Amitabha. This Kwan-yin is set up by Buddhists when celebrating the “rescue of hungry ghosts”, *Yü-lan-hwei* 盂蘭會, on the 15th day of the 7th month (1). The ceremony, originally Hindu, was brought to China by Amoga, about A.D. 733, and grafted upon native ancestral worship.

9°. Kwan-yin in the bamboo grove, *Tze-chuh kwan-yin* 紫竹觀音.

This is one of the finest paintings produced by Chinese art (2). The scene is laid in *P'u-t'o* island, *P'u-t'o-shan* 普陀山. The goddess is represented seated on a rock overhanging the sea. She is in meditative attitude, the two hands clasped, the hair falling gracefully over her shoulders, while to the rear stands a clump of bamboos. At her feet the high ocean rolls its mighty waves; wafted on a frail skiff, a shipwrecked sailor raises his hands and begs her protection (3).

10°. The *P'u-t'o kwan-yin* 普陀觀音.

Kwan-yin is the patron deity of *P'u-t'o* island, *P'u-t'o-shan* 普陀山 (4), hence her image takes precedence there over all other Buddhist gods. In the great hall of the principal shrine, a large gilt image represents her. It was brought from Tibet, and presented to the monastery by *K'ang-hsi* 康熙. The figure is that of a female, sitting cross-legged in Buddhist fashion (5). To the rear of the goddess, is a standing image of Padmapani, the male counterpart

(1) *Yü-lan-hwei* 盂蘭會. See on this festival. Chinese Superstitions. Vol. V. p. 595. note 2.

(2) See Illustration 37, representing the goddess as here described.

(3) Some hold this is *Shen-ts'ai* 善才, who one day fell into the sea, and was rescued by *Miao-shen* 紗善. Chinese Superstitions. Vol. VI. p. 167-168.

(4) *P'u-t'o-shan* 普陀山, or *P'u-t'o* island. An island in the Chusan Archipelago, where *Kwan-yin* 觀音 is said to have lived nine years. Chinese Superstitions. Vol. VI. p. 109. note 1.

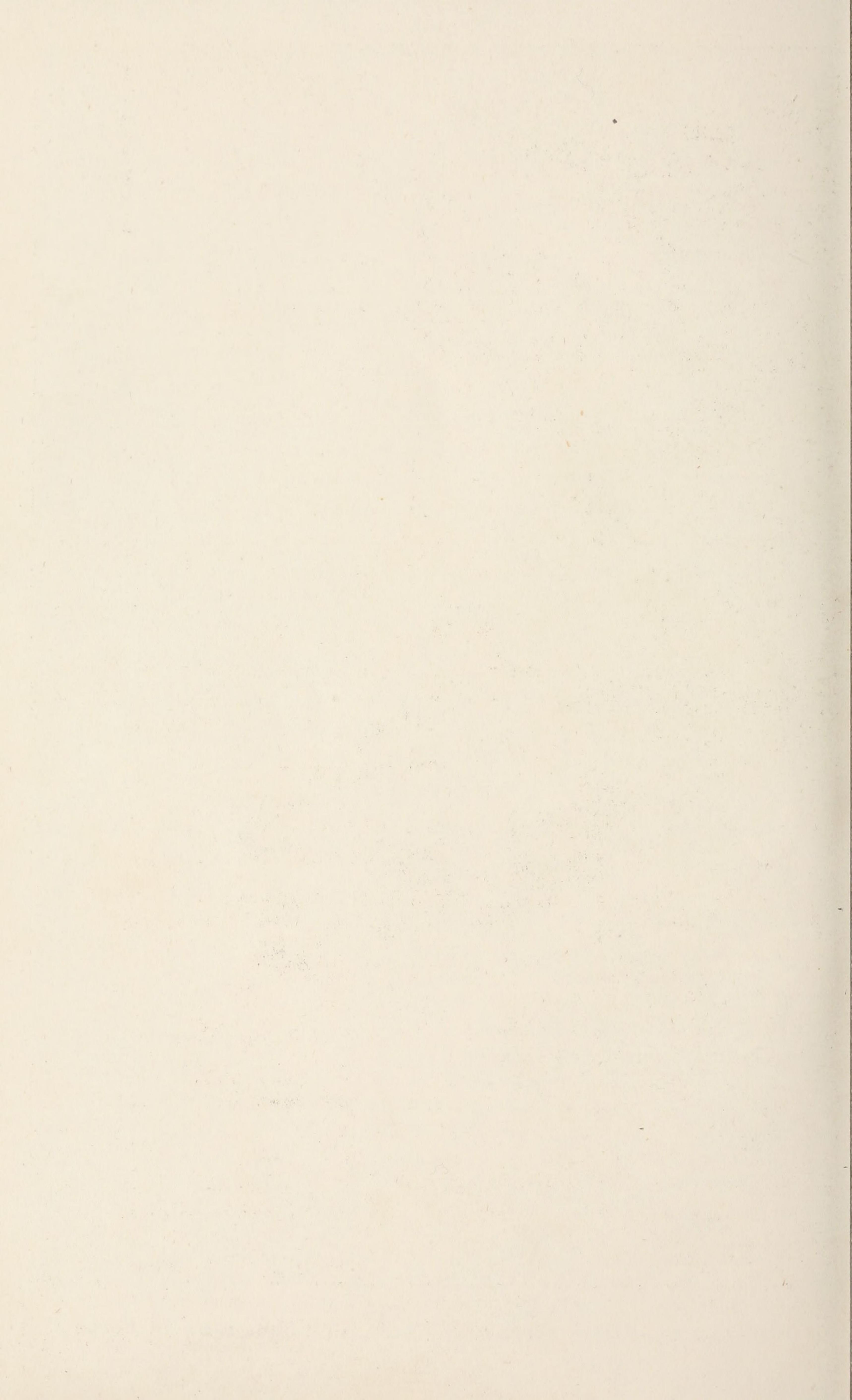
(5) Edkins. Chinese Buddhism. p. 261. She was so scantily dressed with only a few lotus leaves, that the Chinese monks threw a silk cloak over the image.

Fig. 37



紫竹觀音在普陀岩

Le tableau fameux de la Koang-ying aux bambous, dans l'île de Pou-tou.
Famous painting representing Koang-yin in the midst of bamboos in Pu-tu Island.



of Kwan-yin (1). Along the East and West walls of the hall are 32 images, representing the various metamorphoses of the goddess. They are all male, and diversified by variety of dress, posture and head-covering.

11°. The white-robed kwan-yin, *Peh-i kwan-yin* 白衣觀音.

This form of Kwan-yin is said to have originated in the time of the five short-lived dynasties, *Wu-t'ai* 五代 (A.D. 907-960), and is founded on the following legend: the emperor *T'ai-ts'u* 太祖 (A.D. 907-923), of the Later Liang dynasty, *Heu-Liang* 後梁, had a statue of Kwan-yin removed from the monastery of *Yiu Chow* 幽州, to a new temple, erected to receive it on the Muh-yeh hill, *Muh-yeh-shan* 木葉山. Kwan-yin is represented in a half-sitting posture, richly dressed, and the face turned towards Buddha, who bids her manifest herself in the form of *P'i-t'o* 比陀, the heavenly nymph.

Beside her is a damsel, clad in white, holding in her hands a bunch of flowers, and regarding Kwan-yin. This damsel is *P'i-t'o* 比陀, the heavenly nymph. On the left is a youth, the two hands joined in prayer, and begging the protection of the goddess (2).

Such is the origin of this image according to Chinese writers. Others connect it with the legend of *Miao-shen* 紗善, who, when she retired to *P'u-t'o*, *P'u-t'o-shan* 普陀山, at the command of Buddha, clothed herself in white (3). According to Eitel, the "white-robed kwan-yin" holds a child on her arm, and is worshipped by women desiring progeny (4).

(1) Here the male and female forms of this deity are represented together, but the latter takes precedence.

(2) This youth and damsel resemble much the two attendants of *Miao-shen* 紗善, *Shen-ts'ai* 善才 and *Lung-nü* 龍女. See Chinese Superstitions. Vol. VI. p. 169.

(3) Getty. The Gods of Northern Buddhism. p. 73 and 87.

(4) Eitel. Sanscrit-Chinese Dictionary. p. 18 (Avalokitesvara). — See Illustration representing the White-robed Kwan-yin. Chinese Superstitions. Vol. I. p. 1.

12°. The thousand-armed kwan-yin, *Ts'ien-show kwan-yin* 千手觀音.

This Tantra form of Kwan-yin is highly popular in China, and is also found in Japan (1). It resembles much the “thousand-handed Avalokitesvara”, described above (2). The goddess may wear either the crown of eleven heads, or a high crown without heads. In this latter form, she is generally seated (3). The arms are outstretched, the two original ones being clasped on the breast, while the others hold various Tantra and non-Tantra symbols, the *patra* or begging-bowl, the ambrosia vase, the shining pearl, the wheel of the law, a rosary or necklace, and sometimes the sun and moon (4). The upper arms are raised above the head, and clasp the image of Amitabha, her spiritual father (5). Sometimes, there is an eye in the palm of each hand, thus giving her “one thousand arms and eyes”.

This representation of *Kwan-yin* 觀音 is symbolical of her saving power, and the belief that she looks everywhere, perceiving the distress of afflicted mortals. The fixing of the number of hands and eyes at one thousand is merely expressive of multitude, and has no precise numerical significance (6).

In the legend of *Miao-shen* 紗善, there is an incident, which seems to explain the one thousand arms otherwise. The father of *Miao-shen* falling ill, the princess cut off her two arms, and made

(1) This form was probably introduced into Japan in the 9th century, when the Buddhist priest Kobo Daishi returned from China. Getty. The Gods of Northern Buddhism. p. 79.

(2) See Chinese Superstitions. Vol. VI. p. 199.

(3) See Wieger. Textes Philosophiques. p. 471 (Koan-yin Chinoise aux mille bras).

(4) The Hindu *Marichi*, personification of light and Goddess of the Dawn, holds also aloft in her two hands the sun and moon. Chinese Superstitions. Vol. VI. p. 212. note 1.

(5) See on *Amitabha*, Buddha of Boundless Light. Chinese Superstitions. Vol. VI. p. 106-114.

(6) Waddell. The Buddhism of Tibet. p. 357. — Chinese Superstitions. Vol. VI. p. 199.

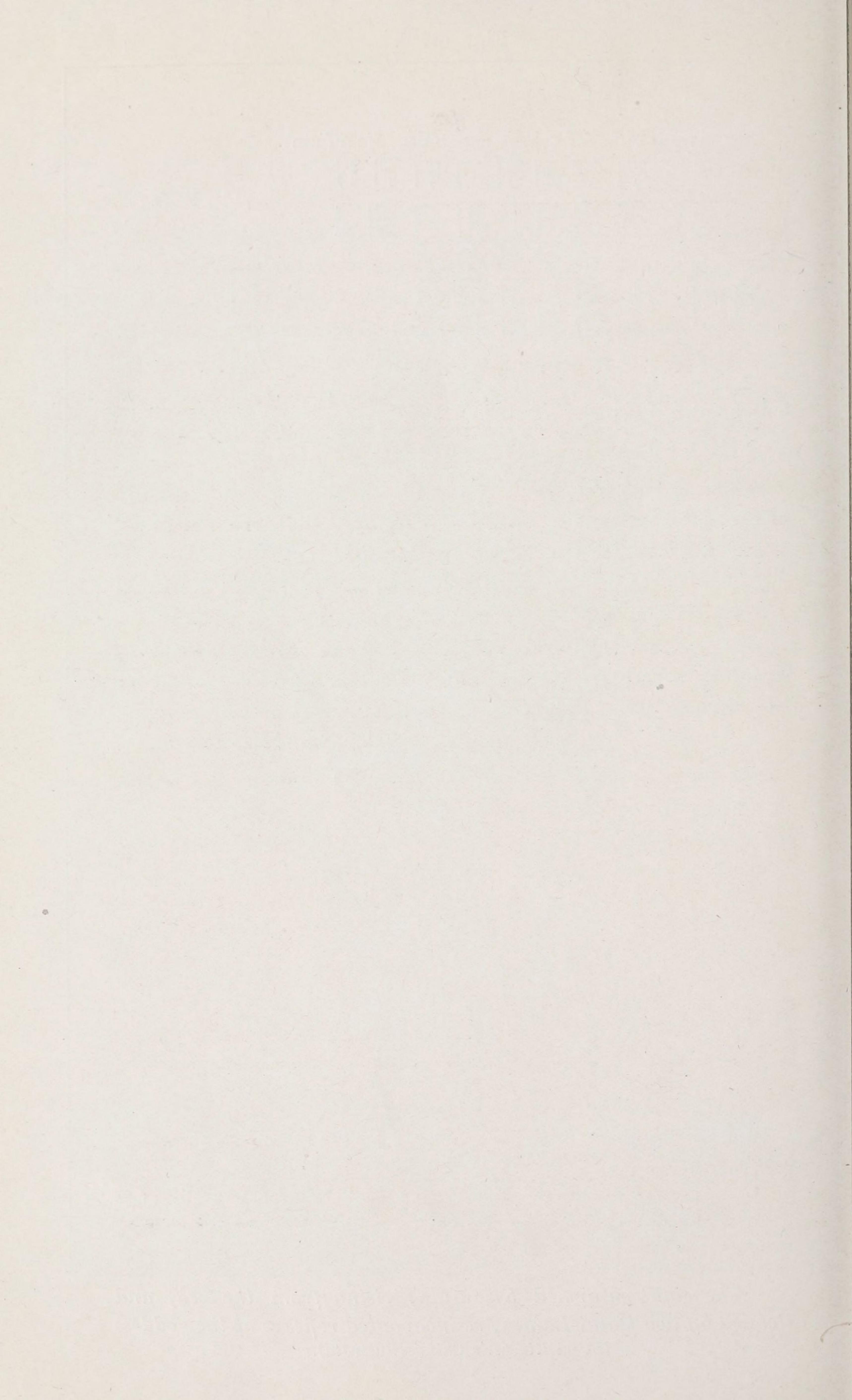
Typus Pussæ seu Cybelis aut Isidis Sinensium.

大 比 妥 妙 亂 月 月
 王 比 妥 妙 亂 月 月
 蘇 比 妥 妙 亂 月 月
 比 妥 妙 亂 月 月
 比 妥 妙 亂 月 月

Characteres Sacri. quos Sinc a Brach manib, acceperunt. ijsq,
 magna sua Deastræ attributa exprimunt.



The eighteen-armed Kwan-yin, rising from the sea, and attended by two Dalai-Lamas, re-incarnated reflexes of the goddess
 (From Kircher's *China Illustrata*).



them into a medicine, which saved his life. To show his gratitude, he ordered a statue to be erected in her honour with “arms and eyes complete”, *Ts’üen-show ts’üen-yen* 全手全眼, but the sculptor mistook the order for “with a thousand arms and eyes”, *Ts’ien-show ts’ien-yen* 千手千眼, and thus it happened that a statue with one thousand arms and a thousand eyes perpetuated her memory (1).

Another view holds that Amitabha, the spiritual father of Kwan-yin, is a sun-god, evolved from Persian influence and Manichæan ideas (2). The one thousand arms would thus represent the rays of the sun. This doctrine was brought to China from Cashmere A.D. 147, by the Shaman Shirgatchin, a Buddhist monk of Hunnish origin, who entered the country at that time, and worked at translations till A.D. 187, in *Loh-yang* 洛陽 (3).

The name Amitabha signifies “Boundless Light”, and his attributes are infinite love and compassion (4). His characteristic as a sun-god was a horned figure, or circle surrounded with rays; later on instead of the sun’s disc, we find the Lotus, symbol of creation and the evolution of Buddhist worlds from eternal cosmic matter. These symbols possibly go further back than Buddhism, but have not yet been sufficiently examined, to admit of any further solution of the origin of Amitabha (5).

(1) Eitel. Sanscrit-Chinese Dictionary. p. 20. Three Lectures on Buddhism. p. 128. — Getty. The Gods of Northern Buddhism. p. 71. note 2. — Wieger holds this Chinese explanation to be a pure invention. See Textes Philosophiques. p. 467.

(2) Eitel. Three Lectures on Buddhism. p. 124. — Waddell. The Buddhism of Tibet. p. 127, 347. — Wieger. Textes Philosophiques. p. 467 and 473. — Image of Kwan-yin in Kircher’s *China Illustrata*. p. 140 (where the head of this deity is represented surrounded with rays, resembling the sun’s disc). — Chinese Superstitions. Vol. VI. p. 108.

(3) Beal. Four Lectures on Buddhist Literature in China. p. 6.

(4) See on *Amitabha*, Buddha of Boundless Light. Chinese Superstitions. Vol. VI. p. 106-114.

(5) It is impossible from any existing work, to ascertain accurately the origin of the name and attributes of *Amitabha*. Beal. A Catena of Buddhist Scriptures from the Chinese. p. 371.

Kwan-yin 觀音 is found in various Triads, chiefly with *Sakyamuni* and *Mahastama*, or *Maitreya*; also with *Amitabha* and *Mahastama*, and occasionally with *Manjusri* and *Vajrapani*. Sometimes *Samantabhadra* takes the place of *Vajrapani* (1).

5°. *Emblems and symbols of Kwan-yin.*

Images of *Kwan-yin* 觀音 bear various emblems and symbols, denoting her origin, legendary life, attributes, power and worship. Principal among these are the following.

1°. The two acolytes.

These are *Shen-ts'ai* 善才 and *Lung-nü* 龍女. *Shen-ts'ai* 善才 was a Buddhist monk, who attained to perfection under the guidance of *Miao-shen* 紗善. The goddess finally attached him to her person (2). *Lung-nü* 龍女, the Naga's daughter, brought a precious pearl to *Miao-shen* 紗善, and chose her as teacher in the study of the true doctrine (3). Both were canonized under the respective titles of "golden youth", *Kin-t'ung-tze* 金童子, and "pearly damsel", *Yuh-nü* 玉女 (4).

2°. The willow-branch.

Avalokitesvara has been generally represented holding a lotus-flower in the hand, hence the epithet *Padmapani*, or the lotus-bearer (5). Why the lotus was abandoned, and a willow-branch substituted for it has not yet been sufficiently explained. Perhaps, says Johnston, we may find an explanation in the fact that the

(1) Chinese Superstitions. Vol. VI. p. 19, 20, 21, 113, 117, 128, 129.

(2) See Chinese Superstitions. The Legend of *Miao-shen* 紗善. Vol. VI. p. 167-168.

(3) Getty. The Gods of Northern Buddhism, p. 74. — Chinese Superstitions. Vol. VI. p. 169.

(4) See Chinese Superstitions. The Legend of *Miao-shen*. Vol. VI. p. 196.

(5) Chinese Superstitions. Vol. VI. p. 200. — The Indian *Padmapani* carries the bud of a lotus in his hand, while the Tibetan form holds a full-blown lotus-flower. Getty. The Gods of Northern Buddhism. p. 73.

willow has been put by the Chinese to various magical uses (1). With this branch, the goddess is deemed to sprinkle about her the divine nectar of life, called in Chinese *Kan-lu* 甘露, and in Sanscrit *Amrita* (2). The willow-branch is sometimes placed in a vase, or carried in the hands of *Lung-nü* 龍女.

3°. The ambrosia vase, *Ts'ing-p'ing* 清瓶; in Sanscrit *Kalasa*.

This was originally a dish, held in the hand of a god, to catch the dew of heaven. Later on, it assumed the shape of a phial, at times round or oval, and at others elongated (3). In Kwan-yin's hands, it is long-necked, and used to sprinkle the water of life on pious worshippers. It may sometimes be placed on a stand beside the goddess, and hold a willow-branch.

The vase is a special symbol of *Padmapani*, and may also be carried by *Amitabha* and *Maitreya* (4).

4°. The roll of prayers in the hand.

This is the *Sutra*, which *Miao-shen* 紗善 constantly recited, when relegated by her father to the palace garden, when visiting Hades, and in her solitary retreat in *P'u-t'o* island, *P'u-t'o-shan* 普陀山 (5). If she desired to recite her prayers during the night, she was lighted up by the flaming pearl, which she received as a present from the Naga king of the Southern Seas, *Lung-wang* 龍王.

(1) Johnston. Buddhist China. p. 286 (Emblems of Kwan-yin).—See on the Willow and its magical uses. Chinese Superstitions. Vol. V. p. 503.

(2) *Kan-lu* 甘露. Literally “sweet dew”. It is regarded as the ambrosia of the gods, and priests sprinkle it for ghosts to sip. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. II. p. 214. note 1.

(3) The *Kalasa* is round in shape if Indian, and oval or pointed if of the Gandhara School. When carried in the hand, it is held at the neck. Getty. The Gods of Northern Buddhism. p. 59.

(4) Chinese Superstitions. Vol. VI. p. 200. — Getty. The Gods of Northern Buddhism. p. 59.—Johnston. Buddhist China. p. 285. note 2.

(5) Chinese Superstitions. Vol. VI. p. 147, 161, 165.

5°. The luminous pearl.

This symbol refers to an incident related in the Legend of *Miao-shen* 妙善. When the princess saw that the son of the Dragon King of the sea had been caught by a fisherman, and exposed for sale in the market, she sent her acolyte *Shen-ts'ai* 善才 to purchase the fish, and set it at liberty. To thank her for this favour, the Dragon King made her a present of a luminous pearl (1). When *Kwan-yin* 觀音 holds a child in her arms, the pearl is sometimes entrusted to *Lung-nü* 龍女.

6°. The parrot or white cockatoo, *Peh-ying-wu* 白鸚鵡.

This emblem of *Kwan-yin* 觀音 is peculiar to Northern Buddhism, and is not found either in India or Tibet (2). The bird is called in Chinese *Peh-ying-wu* 白鸚鵡, which means a parrot, the macaw, or white cockatoo brought from the archipelago (3). Others hold it is a dove and a symbol of fecundity (4). Its origin seems to be traced to the Legend of *Miao-shen* 妙善, where we read that the birds of the air collected grain, and brought her all kinds of fruit, when she served as a menial in the "Monastery of the White Sparrows", *Peh-tsioh-sze* 白雀寺 (5).

7°. The necklace or rosary.

This emblem is first mentioned in the Lotus of the Good Law, *Saddharma-pundarika*. Here the fabulous Bodhisattva *Akhayamati* is introduced discoursing on the name, attributes and power of *Kwan-yin* 觀音. At the close of his arguments, he loosens from his neck a pearl necklace, and offers it to *Kwan-yin* 觀音, saying: "Virtuous One, receive this necklace from a motive of pity to me,

(1) See Chinese Superstitions. Vol. VI. p. 169.—Johnston. Buddhist China. p. 87.—Getty. The Gods of Northern Buddhism. p. 74.

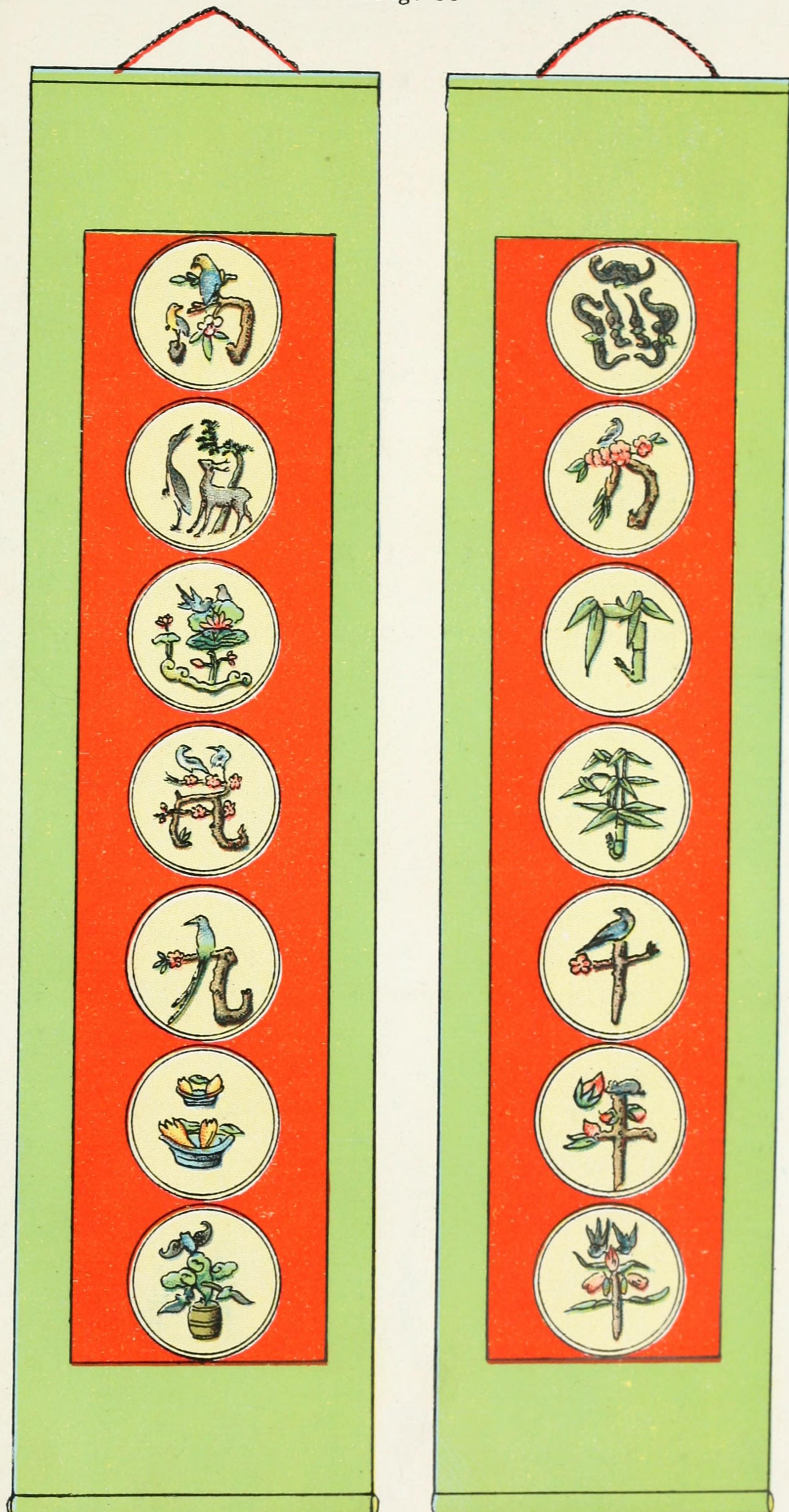
(2) Getty. The Gods of Northern Buddhism. p. 71.

(3) *Peh-ying-wu* 白鸚鵡. A large parrot that can talk, the white cockatoo. It is sacred to *Kwan-yin*. Williams. Dictionary of the Chinese Language.

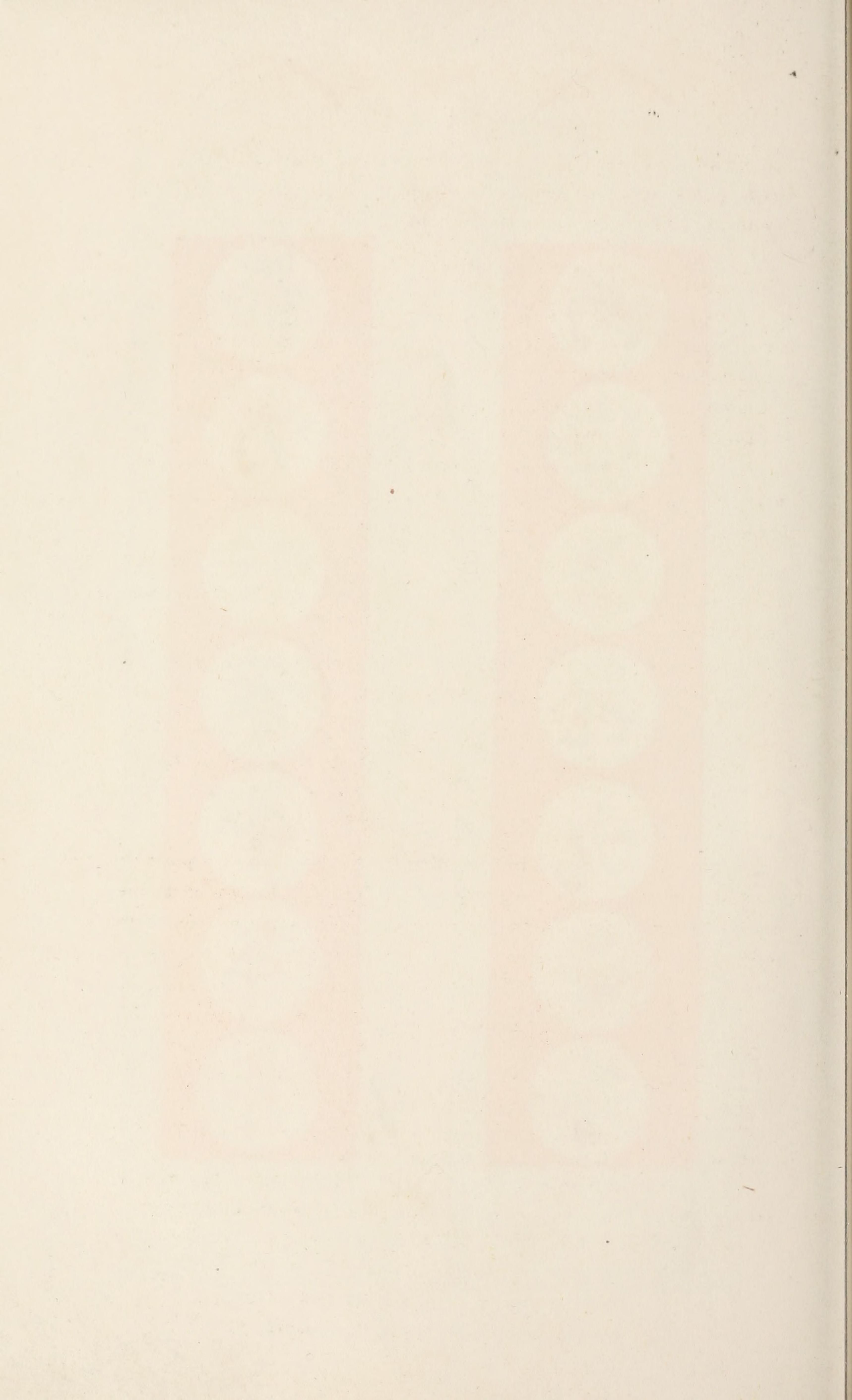
(4) Getty. The Gods of Northern Buddhism. p. 71.

(5) See Chinese Superstitions. Vol. VI. p. 155.

Fig. 39



Inscriptions en l'honneur de Koang-ying.
Inscriptions in honour of Koang-yin.



and to all creatures" (1). Others hold it is a Buddhist rosary (2), which pious votaries delight in repeating, in view of securing happiness, and laying up merits for the nether world.

8°. The gold-furred tiger, *Kin-mao-hu* 金毛虎.

When *Miao-shen* 妙善 was beheaded by order of her father, the tutelary God of the Soil, *Tu-t'i lao-ye* 土地老爺, having taken the form of a tiger, bounded out of the forest, and carried her inanimate form to the mountains (3). Later on, the local god of *P'u-t'o* island, *P'u-t'o-shan* 普陀山, took also the form of a tiger, and carried her to this solitary place with the rapidity of the wind (4). Hence the goddess is represented sitting on a tiger, as Indian forms represent her seated on a lion or an elephant (5).

Two ornamental inscriptions, given here by the Author (see Illustration 39), contain various emblems of *Kwan-yin* 觀音, and read as follows :

Ever verdant is the foliage of her Western bamboo-grove, *Si-fang chuh-ye ts'ien-nien-ts'ui* 西方竹葉千年萃.

The lotus-flowers of the Southern Sea give out the most exquisite scent, *Nan-hai lien-hwa kiu-p'in-hsiang* 南海蓮花九品香.

6°. *Worship and festivals of Kwan-yin* 觀音.

In Northern Buddhism, no divinity holds so large a place in popular worship as *Kwan-yin* 觀音. She has thrown into the background *Manjusri*, *Wen-shu* 文殊, *Samantabhadra*, *P'u-hsien* 普賢, and to a certain extent even Buddha himself. This is

(1) Beal. A Catena of Buddhist Scriptures from the Chinese. p. 393 (*Kwan-shi-yin* 觀世音).

(2) See on the "Buddhist rosary". Chinese Superstitions. Vol. V. p. 526-528. Also Illustration 194^{bis}.

(3) See the Legend of *Miao-shen* 妙善. Chinese Superstitions. Vol. VI. p. 160.—Getty. The Gods of Northern Buddhism. p. 74.

(4) Chinese Superstitions. Vol. VI. p. 164-165.—Getty. The Gods of Northern Buddhism. p. 74.—Eitel. Three Lectures on Buddhism. p. 127.

(5) Chinese Superstitions. Vol. VI. p. 198, 221. note 2.

principally due to her being a “Saviour and Deliverer” from all evils, to her reputed all-powerfulness, and her boundless mercy. In all city temples, her image occupies a prominent place, and attracts crowds of worshippers, especially of the female sex, on her principal festivals. In the household or family shrine, she is also a favourite deity (1). In all dangers or perils whether of body or mind, as a patron and protector of mothers, and as giver of children, she is constantly invoked, and the people in general place implicit confidence in her powerful protection (2).

The principal feasts of *Kwan-yin* 觀音 occur on the 19th of the 2nd month, reputed birthday of the goddess; on the 19th of the 6th month, this being the day on which she was canonized; and on the 19th of the 9th month (3). To prepare themselves for these festivals, pious devotees keep Buddhist abstinence from the 1st to the 19th of each of these months (4). Numerous minor festivals, with processions and theatricals, are also celebrated on other dates.

The chief sanctuary of *Kwan-yin*’s worship in China is found in *P’u-t’o* island, *P’u-t’o-shan* 普陀山, off the coast of *Chekiang* 浙江. *Kwan-yin* 觀音 is the goddess who looks down from the sacred mountain of *Potala* (5). The Buddhists of China decided they must have a *Potala* for their *Kwan-yin* 觀音. They selected an island, because it agreed best with their legends (6). This place was *P’u-t’o* 普陀, a shortened form of *Potaloka*. Here, her image occupies the place of honour in all the temples of the island. The principal pilgrimage takes place on the 19th of the 2nd month, birthday of the goddess. It is celebrated with stately services, and attended by crowds, some of whom come from the remotest provinces of China.

(1) See on the “Household or family shrine”. Chinese Superstitions. Vol. IV. p. 418. note 2.

(2) Chinese Superstitions. Vol. VI. p. 204, 206. notes 2 and 3; 207.

(3) Chinese Superstitions. Vol. V. p. 573. note 1; 591, 604.

(4) See Chinese Superstitions. Vol. IV. p. 452 (Buddhist abstinence).

(5) See on *Potala*. Chinese Superstitions. Vol. VI. p. 164. note 1.

(6) *Kwan-yin* 觀音 is a sea-goddess, and rescues sailors from the dangers of the ocean. Chinese Superstitions. Vol. VI. p. 206-207; p. 222.

Fig. 40

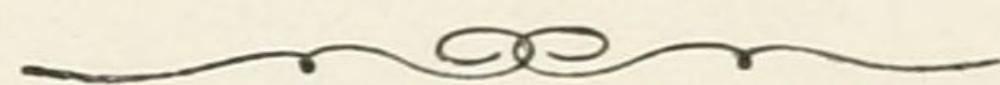


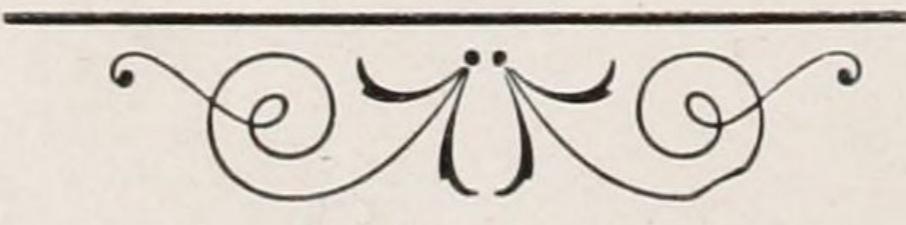
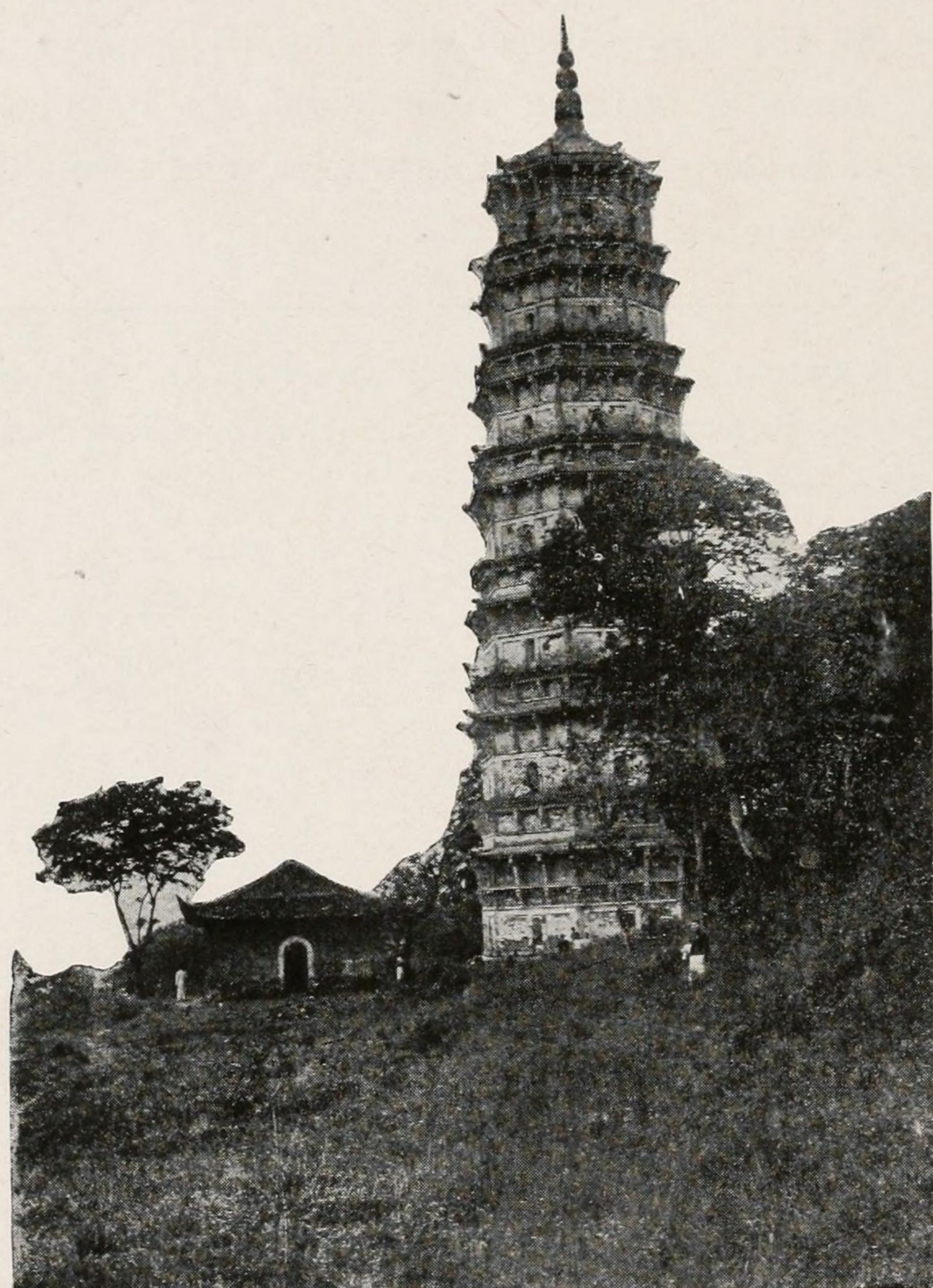
La Koang-ying couronnée, accompagnée de Wei-tou pou-sah.
Koang-ying crowned accompanied by the Pu-sah Wei-tuo.

Select prayers for these festivals abound, as well as for the various circumstances, in which the goddess is deemed to help suffering mortals. Devotees recite faithfully these prayers, and hope thereby to escape from danger.

A Liturgy or Office in honour of *Kwan-yin* 觀音 was inserted in the Buddhist Canon A.D. 1412, and published with a preface by *Yung-loh* 永樂, third emperor of the *Ming* 明 dynasty. The form of this office bears a striking resemblance in its outline to the common type of Eastern Christian Liturgies, and seems to have been borrowed from Nestorian sources (1).

(1) Beal. A Catena of Buddhist Scriptures from the Chinese. p. 397-398
(There is a preface, prayer of incense, lections, processions round the altar, confession of sins and dismissal).





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